DEAR WORLD CALL'':

Herewith is check for $1.50 for which ou will please send WORLD CALL for one ear to F. S. Wallace, Tip Top, Virginia. his is a prize awarded Mr. Wallace and s wife for traveling fifteen miles on a old wintry morning to be present at Sun- ay school. It developed that they trav- ed a greater distance than any other ember of the Sunday school of 851 mem- ers of the First Christian Church, Blue- eld, West Virginia.

Yours truly,

C. I. CHEYNEY.''

Which reminds us that new uses for ORLD CALL are increasingly apparent.

World Call in Demand

A woman's missionary society has just rganized in the Laoag church. How en- usiastic and happy the women are in e work. Some of these old faces just ine when they come to the meetings and nd there is a work for them to do. ORLD CALLS are surely in demand these ys. The Christian Endeavorers want em and the younger women of the mis- ionary society use them for their pro- rams. They translate the stories into ocano, for many of the older women un- erstand only the dialect. The constant ntributions of magazines, Sunday school pers and pictures for the children are ry much appreciated.

MRS. ALLETTA BROKAW KENNEDY.

Laoag, Philippine Islands.

Gains

Ohio shows the greatest gains in ORLD CALL subscriptions for the month December, showing a net increase of e hundred and seventy-six subscriptions. ebraska was second with Kansas and uth Carolina following closely in third d fourth places.

Indiana leads all other states in total bscriptions although leaders from other ates are threatening to capture the oosier laurels within the next few onths.

Year Book Gleanings

The new 1925 Year Book shows that e church making the largest offering all missions was the East Dallas hurch, Dallas, Texas. The Bible school aking the largest offering for mis- ons and benevolences was Englewood hool, Chicago. Euclid Avenue Church, leveland, Ohio, woman's auxiliary soci- ies again hold first place in making the rgest contributions, while the woman's xiliary societies University Place hurch, Des Moines, hold the record for e largest membership. Cambridge hurch, post office address of which is Orr- lle, Alabama, has the record for the rgest average gift per member,—$33.81.

The Soul's Awakening

Typifying most beautifully the spirit of angelism is our cover page which is a re- oduction of the famous painting by Sant, The Soul's Awakening.'' This is espe- ally appropriate this month as the issue is in part devoted to the great theme of evangelism, which is receiving the major emphasis throughout the brotherhood this year in the final months of the campaign to win a million new members.

For the timely sketch on the inside of our front cover we are indebted to the *National Church Call*, the weekly paper of the Vermont Avenue Christian Church, Washington, D. C.

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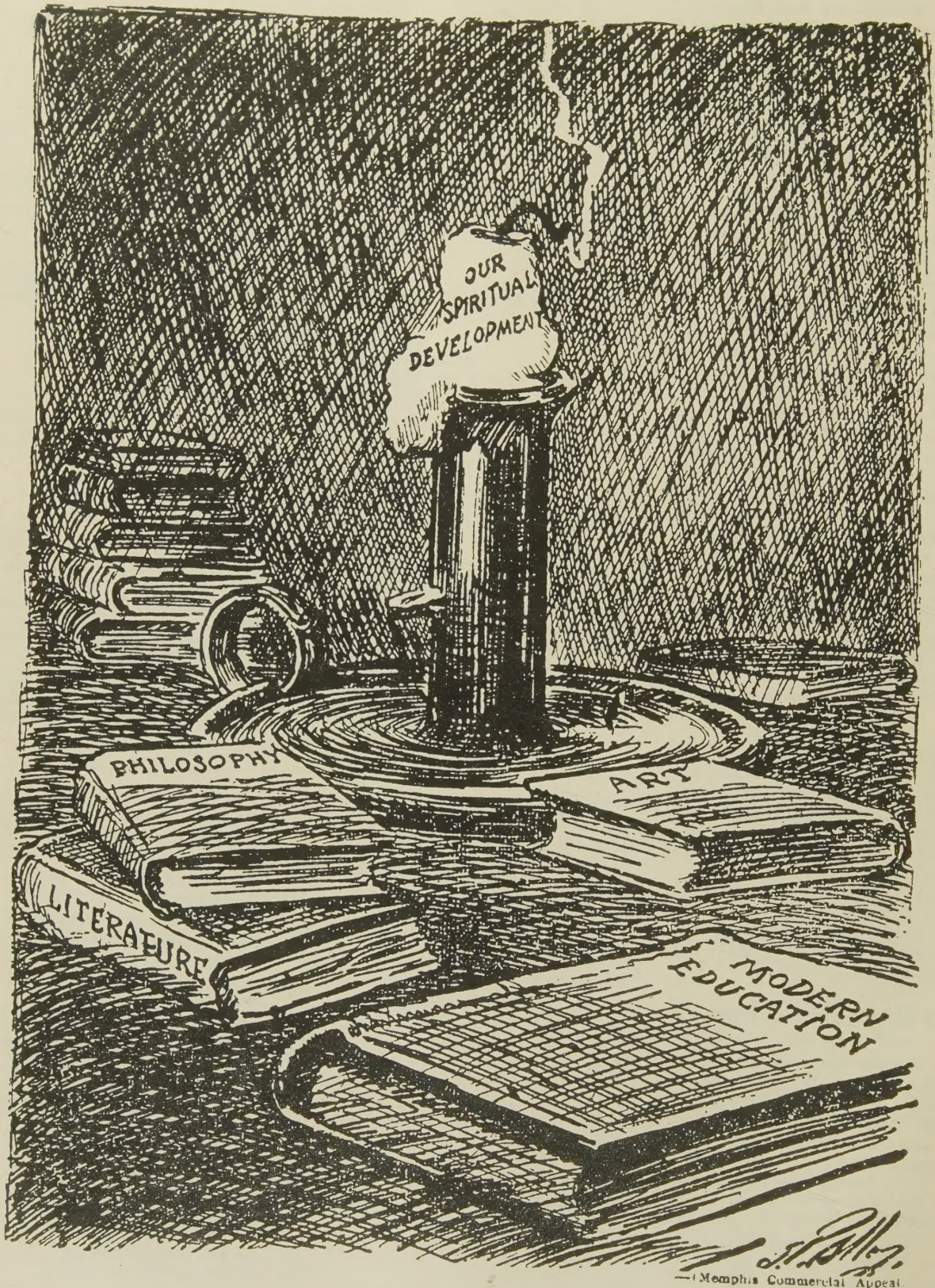


The lamp by which we read

WORLD CALL

To give the Whole Gospel To the Whole World is A Task for the Whole Church

Volume VII FEBRUARY, 1925 Number 2

Passing On the Word

LATE in life Edwin Burr Powell, a successful Missouri farmer, gave expression to the faith that had been in his heart all through the years by confessing Christ and coming into the church. From that day he gave diligence to make up as far as possible the time he had lost. When he knew death was near he sent for his two most intimate friends and neighbors. They had been accustomed to talk freely on all sorts of questions, except religion. If one found a better way of cultivating corn or feeding cattle he made haste to tell the others. Now just one thing was on his mind and he went at once to that supreme question with some such words as these: "The greatest mistake of my life was remaining out of the church so long. The best thing I ever did was to confess Christ. You have both made the same mistake. Don't keep it up. Come out in the open for Christ!"

Of course both friends followed Ed Powell's advice. If it had come twenty years sooner it is probable they would have taken it as promptly. If one of them, or some other friend, had thus addressed Mr. Powell when a boy, or in early manhood when he began to feel the responsibility of his growing family, it is morally certain he would have become an avowed Christian then. The church of Christ advances, just like all other enlightenment spreads, by passing on the word.

There is a general tendency to allow matters of minor and temporary interest to engross our attention. The Athenians were not alone, however they may have excelled, in liking to hear and to tell "some new thing." The gospel is an old, old story to us who have obeyed it, and to many of those who have rejected it. At the same time it is as fresh as the sunrise, when we pause to appreciate the infinite wonder and importance of it. Some of the greatest men of all time have devoted their lives to proclaiming it and found increasing fascination and power in the story every day. As a matter of fact it is not a story they have to tell but a person they have to introduce. Every day of their fellowship with the Christ—of their "living in him" as the greatest of them expressed it— increases their enthusiasm and the eagerness and success with which they lead others to him.

There are innumerable things to preach but only one Christ, and the only real preaching is preaching Christ. In this month and season and year our ministers are being strongly urged to recognize anew this fundamental fact of their calling. All of them have yielded too much to the insistence with which we have pressed other matters upon their attention: weddings, funerals, dinners, sickbeds, picnics, buildings, reforms, street-paving, trade extension, art, politics, literature, science. "One thing is needful!" "Preach the Word!" "Remember Jesus Christ!"

After all, and at their best, ministers can supply only a fraction of the evangelism that the world needs from generation to generation, from day to day. They are only the captains and generals of the Lord's army. Victory depends upon the faithfulness and zeal with which the rank and file of the church tell their friends what great things the Lord has done for them. Even if it were possible for those who are not now Christians to be saved without this personal testimony, we who now acknowledge Christ would suffer unspeakable loss if we were deprived of this holiest privilege.

MOST Christians shrink from any suggestion that they engage in personal evangelism and declare, "I could never do that!" On the contrary, if they should stop to consider exactly what it involves, they could not refrain from speaking. "If these shall hold their peace the stones will cry out." What if the first effort should prove difficult and even futile! Did anyone ever walk or talk or swim or write or drive an automobile with ease the first time? It takes time and patience to learn anything worth while. Why should we expect this, which of all things is most worth while, to come without trial and failure?

Today Christendom—not Christ, not Christianity—is being tested. Do we think enough of our Lord and of our friends to bring them together? Do we think enough of our religion to put it into our lives day by day? Does Christ mean as much to us as money does to one neighbor, music to another, society to a third; as much as Mohammed means to the whole Moslem world? Now is the time to prove it.

Teaching To Win

By ALBERT H. GAGE

EVERY Sunday school teacher should be an evangelist. It is the supreme responsibility and opportunity of each teacher to win his or her own scholars to the Lord Jesus Christ and to develop them in the Jesus way of living. Teaching in a Sunday school involves far more than the impartation of Biblical facts. Real teaching means such a presentation of truths as to cause the truth to be accepted and lived. The Sunday school teacher is presenting the central personality of the Bible—Jesus Christ. Unless he is accepted as Lord and Master and his program of living adopted and lived, there is no real teaching on the part of the teacher.

Evangelism in the Sunday school involves at least three things. (1) The presentation of Jesus as Friend, Savior and Lord. (2) The personal acceptance of Jesus Christ as Savior and Lord. (3) Development through the years in Christlike service. Hence every teacher should present Biblical truths through all the known arts of teaching. He should expect the personal acceptance of these truths, and above all the personal acceptance of Jesus Christ. He should expect that those who do accept Christ should grow to be like him.

The Sunday school teacher has a most fertile field for evangelism. A few years ago I made a survey of thirty-five Sunday schools. I chose representative schools, some large city churches and some missions, some downtown and some surburban, some town and some rural, some American and some foreign-speaking. Altogether these churches represented a fair cross section of the religious life of our country. Among other things, I sought to ascertain at what age the teachers and officers became Christians. I found these interesting facts; (1) fully sixty per cent of the active teachers and officers in these thirty-five schools became Christians and members of the church by the time they had passed their twelfth year, (2) that there were a larger number around the twelfth year and the sixteenth than at any other time, and (3) that only one out of ten became a Christian after the twentieth year. In other words, ninety per cent of Sunday school teachers and officers became Christians and members of the church before the twentieth year. And to prove that boys and girls in youth do know what they are doing and will hold out and become good Christians, one has only to look at the teachers and workers in the

THE GREATEST ASSET THAT THE WORLD HAS LEFT IS ITS CHILDREN. THEIR RIGHT TRAINING IS ITS BEST INVESTMENT. IF THE CHILDREN OF ALL NATIONS CAN BE BROUGHT TO KNOW ONE ANOTHER AND SO TO UNDERSTAND ONE ANOTHER, THE EARTH WILL BE FULL OF THAT KNOWLEDGE WHICH BRINGS PEACE, "AS THE WATERS COVER THE SEA."—John H. Finley of the "New York Times."

Sunday school. Everyone will surely agree that these are among the very best Christians in every church. Ninety per cent won in youth. Ten per cent won in adult life. Surely youth is the golden opportunity for evangelism.

If a business man had one department of his business which yielded him ninety per cent of his net profit and did not cost over ten per cent for upkeep, he would most certainly not neglect that department. The church has just such a situation in its Sunday school.

But the Sunday school has in its enrollment many adults. It also has splendid home contacts. Whenever anyone begins to study the Bible, it is a much easier task to win that person to Jesus Christ. Every child is the key to a home. The field of Sunday school evangelism includes therefore not only boys and girls but also adults in this school and parents in the home.

Every teacher in a Sunday school who is teaching pupils above the age of nine has a unique opportunity and a great responsibility to win the pupils to Christ. How can this be done most effectively? Any teacher who will prayerfully and conscientiously follow the following simple rules can become an evangelist for his or her class.

I. The teacher must be living a vital and attractive Christian life. Someone has well said: "A teacher teaches a little by what he says, more by what he does, most by what he is." The prayer of Jesus for his disciples must ever be upon the lips of a teacher—"For their sakes I sanctify myself."

II. The teacher must recognize "The Seasons of the Soul" and cooperate with God in the times of his workings.

Although youth is the time when most people are won to Christ, it is also true that in the period of youth there are seasons or periods when the soul is more sensitive to the Christian message. If one will remember his own experience or observe carefully any group of young people he will know the truth of this statement. Every teacher should know the religious crises of youth and should strive to meet them intelligently.

There are four periods of deep religious interest in youth.

The nine-year-old.

For the child that has had good home training and a good spiritual Sunday school there is often a beautiful religious awakening at the age of nine or ten. This should never be forced, but when it comes naturally it should be treasured by home and church as one of the choicest gifts of God.

The twelve-year-old.

Every boy and girl around the twelfth year is religious and can be easily won to the Lord Jesus Christ. Was not Jesus twelve years when he had his religious experience in the temple? This is God's marvelous plan to prepare the soul for the enlarged responsibility which is soon to follow. In other words God wants Christian bodies. So before the body grows, the soul awakening comes. Many conversions come in this period. If we were doing our work as we ought to do it we would win practically all at this time.

The fifteen-year-old.

There is a religious interest around the fifteenth year. When the body is growing so rapidly, all other interests are in the background, including religion. But when the bodily growth is somewhat completed and the new powers are functioning, and just preceding or accompanying the great social awakening there is a religious awakening. Many conversions come at this time. Many reconstructions are made, and many life decisions are formed. It is very evident that God gives this religious interest for the purpose of Christianizing the social life of youth.

The eighteen-year-old.

There is a period of religious interest around the eighteenth year. Both social and physical forces are strong, but the dominant faculty of life is now the intellectual. It is quite evident that God's plan includes not merely the physical and social forces of life, but also the intellectual. God wants the brain power of the world Christian. Hence the appeal must be made in terms of the intellect.

III The Teacher's Message.

The teacher who teaches to win to Christ must have a vital experience with Christ. A teacher who has the witness within himself, and who has tested the truths of the gospel, and found them real and of personal value, has a message to which others will listen. A teen-age boy said to such a teacher, "I do not believe all the Bible." She smiled and said, "I have been expecting you to say that before long. It shows that you are beginning to think for yourself instead of just taking what I say. There was a time when I was about your age that I had such ideas myself. But now," she said, as she looked him square in the eyes, "if I were the only person on earth who believed the Bible, I would still believe in it because I have lived and tested its truths, and they have become a part of my life. And some day," she continued, "you will believe the Bible in the same way." Here was an understanding heart in one who knew Christ from a rich personal experience.

The message must be adapted to the age and experience of the pupils.

The teacher must not only have a message which grows out of a personal experience, but this message must be adapted to the age and experience of the pupils. A teacher would not teach the same lesson in the same way to a junior boy and a class of men, to intermediate girls or young ladies. In other words, the teacher must know the physical, mental, social, and religious background of the age which he would teach. This is absolutely necessary. A splendid Bible student who had a genuine religious experience failed with a class of twelve-year-old boys because he taught them as he would have taught a class of men. As a result, he shot over their heads and did not interest them.

IV. The Teacher's Method.

Besides being a good Christian, and having a vital message adapted to the age group of pupils the teacher who would win must have a simple method of evangelism. The following methods have been fully tested and always produce results in decisions for Christ, and growth in Christian living.

(1) *Expect Results.* "Be it unto you according to your faith" is a good motto for a teacher to adopt. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." "Ye receive not because ye ask not."

(2) *A Survey.* Every teacher of every class above the primary age should make a careful and accurate survey of his or her class. A card like this can well be used:

INFORMATION CARD

Name .....
Address .....
Class in S. S. ..... Age.....
Christian?..... Member what Church?.....
Growing in Christian Life? .....
Father Christian?..... Member what Church?.....
Mother Christian?..... Member what Church?.....
Chum Christian?..... Member what Church?.....
What greatest obstacle to Christian Life?.....
What the most natural approach? .....
Who has most influence? .....

(3) *A Prayer List.* Each scholar is put on a prayer list by each teacher, and prayed for daily by name. Sometimes the teacher will ask the Christian members of the class or someone else to join in a prayer league for the non-church members of the class. A good prayer list is as follows:

MY CLASS:

1. Name .....
   Address .....
2. Name .....
   Address .....
3. Name .....
   Address .....
4. Name .....
   Address .....
5. Name .....
   Address .....
6. Name .....
   Address .....

My Purpose: The Spirit helping me, I will pray and work for the salvation of the above-named persons. Join me in this service.

Name .....

(4) *Personal Interview.* After the teacher has prayed daily and by name for his scholars, he is to see each one personally about becoming a Christian. This personal interview ought not to be before other members of the class or even before parents, though the parents should be visited and their cooperation enlisted. If possible this interview should close in prayer by both teacher and pupil.

(5) *Cooperation in Decision or Declaration Day.* If such preparation as has been outlined above has been made by the teachers in any Sunday school covering a period of six or eight weeks, then the time is ripe for a simple and beautiful declaration day service in the school or in a department of the school.

For many of the scholars, this will not be a decision day but rather a declaration day. The plans as outlined above should be followed carefully by every scholar, no matter how large or how small. The actual conduct of a decision day will differ with the size of the school. In the larger schools, it should be by departments, that is, the juniors by themselves, the intermediates by themselves, and the young people and adult sections by themselves. This can be done simultaneously on one Sunday, or on successive Sundays. The superintendent of the department, the general superintendent, or some well-known and experienced worker in religious education should conduct the service. Care should be taken not to subject the school to an unknown person or to wrong methods.

This service can be made one of the most impressive and at the same time one of the most fruitful occasions of the entire year.

Have a spiritual period of worship. Make all announcements. Take records, offering, etc. Arrange with the pastor to take as much time as may be needed. If church service is at eleven o'clock and you are not through on the minute, let the church service wait. Let nothing interfere with this decision service. Do not attempt a lesson. Let someone present the claims of Christ, simply, directly and challengingly. The biggest appeal is this, "It is the right thing to do." Not to accept Christ is not the right thing to do for anyone. Do not talk long, ten or fifteen minutes is long enough.

There are two general methods in use. (1) Signing of cards by classes, (2) coming forward.

If cards are used by teachers, it is a good plan for the one who is conducting the service to ask the teachers to come forward. Sometimes a few of them can be asked for their personal testimony telling when they became Christians and the value of the Christ to them. Each is then given cards, and after special prayer sent back to his class. The decisions are secured by each teacher in his or her class.

This is a good form for a card:

DECISION DAY CARD
MY DECLARATION FOR CHRIST AND THE CHURCH

I do now accept Jesus Christ as my personal Savior and Lord.

I desire to be baptized in obedience to the command of Jesus and according to his example.

I do reconsecrate myself to Jesus Christ and dedicate myself to some definite form of Christian service.

I desire to join this church by letter or experience.

Name .....

Date..... Address.....

(6) After the decision is reached, the teacher should follow through with the pupil into baptism, church membership, the first communion, regular habits of church attendance, prayer, and giving. In other words, the teacher's task is to help develop a full grown symmetric Christian character. What a glorious privilege!

Nor does the teacher's task end here. Every child is a key to some home. Do something for a boy and you have gained the interest of his father. Do something for a girl and the mother is your friend. Do something for a little child and the grandparents will call you blessed. Adults can and ought to be won for Christ. Every church that has young men and women in Bible classes, wins, year by year, many of them to the Lord Jesus Christ. In addition to this, every child in the Sunday school opens some home for his pastor, the teacher or some friend to enter with the personal message of Jesus Christ. If that child is won to Christ, it is natural for the pastor or Sunday school teacher of that child to talk with the parents, securing not only their cooperation but also their own decision for Christ. If a boy becomes a Christian, his father can be won better and easier than under any other circumstance. Win a girl, and it is easy to win the mother. A little child shall lead them. Many parents have been won into the Christian life through a child. Follow up every home until the entire family is united in Christ and in the church.

The World Team

STANDING on the touchline of the football field of the American University at Beirut on a crisp afternoon in spring, I saw streaming down from the pavilion a team such as I had never before even imagined in my wildest athletic dreams.

The captain was an Abyssinian, thickset, but a fast and accurate shot. His full backs were a Turk and an Armenian; the half backs and the forwards included a Syrian Christian from the Lebanon, a Greek, other Turks, a Persian, and a Copt from Egypt. Their trainer was an Irishman. The principal of the college and many of the faculty were American. In the college were nine hundred boys from all those lands.

The football field was on Asiatic soil; but the people represented were drawn, not only from four separate races in Asia—the Syrian, Arab, the Armenian, the Turk and the Persian—but the Abyssinian came from Africa, the Greek from Europe, the trainer from the British Isles, and the principal from America. Every continent had its man. All the world was represented.

As I stood watching the members of the team take their places and the opposing team move out to face them, and then heard the whistle blow and saw the game surge down and up the field, I could see that they were playing a really magnificent team game. Talking with the sports captain of the college who was standing by me I asked, "What special difficulty do you find in training a team like this?"

"A real hard nut to crack," he replied, "is just this: These fellows come from countries where the whole idea of team-play is unknown. Each at the beginning of his football training wants to dribble the ball down the field at his own feet and score the goal himself for his own glory. It is just the same," he interjected, "if you are teaching them baseball or cricket or hockey. So," he went on, "I have won the battle, not only for the boy as a member of the team, but really for his whole life-job, *when I have taught him to pass.*"

I looked again and realized the simple miracle that had been performed. There was the Armenian full back—whose father had been massacred by a Turk—passing to the Turk who sent the ball out to a forward wing, the Greek, and he to the Persian, who centered to the African captain, who, amid a roar of cheering from the college, scored a brilliant goal.

As I looked across the field to the intense blue waters of the Mediterranean that broke in a white fringe of foam on the rocks below, the whole human scene that we have been looking upon each day flashed into my mind. The world, I saw, is just such a football field. The problem of the world racial conflict is precisely the same as the problem of the sports captain at Beirut. There are the nations on that vast world field—each trying to dribble the ball of achievement down the field of history, to score the goal of racial or national glory for itself. There is no team-play on a world scale. The need of the human race is for a World International Team.

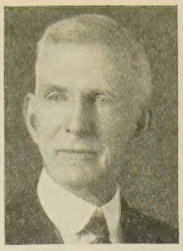
Indeed—in that very hour when I was at Beirut—something was emerging on that world field so awful that it would have stunned us all, if we had caught but a glimpse of it. For it was the spring of 1914; and already forces were in play that, before the summer had come and gone, were to fling those nations and races into the titanic conflict that shattered the world. Because there was no world team in being, ten million young men and senior schoolboys who were alive at that hour are today maimed for life or lying under hummocks of earth over which the grass blows in Britain and Europe, Syria and Africa.

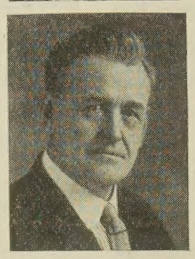
As Mr. Winston Churchill says: "It is a tale of the torture, mutilation or extinction of millions of men, and of the sacrifice of all that was best and noblest in an entire generation. The crippled, broken world in which we dwell today is the inheritor of these awful events."

We look again over the world field today and find the whole earth, in a new and almost universal sense, the scene of a tense unparalleled struggle between the two forces that the sports captain threw up so vividly on that Syrian football field: the one force that makes a nation strive fiercely to keep the ball at its own feet, and the other force that—like the athletic trainer—shouts, "Pass, men,—pass! Play the game for the great game itself and for the team."

—Basil Mathews in *The Clash of Color.*

Evangelists of the Cross



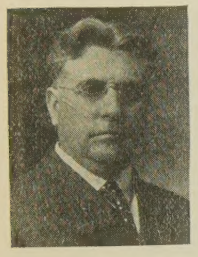


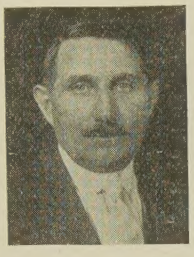
UNDER the department of home missions of the United Christian Missionary Society a force of twenty evangelists are constantly at work in the United States, preaching the gospel and enlarging and strengthening the home base, some of whom are shown here.

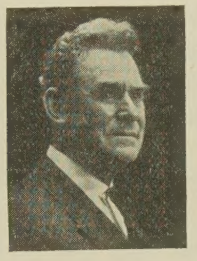
R. E. Dunlap serves as state evangelist and secretary of the sparsely populated state of Arizona. Mr. Dunlap has just entered his fourteenth year of service in this capacity.

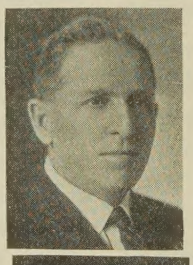
A. E. Weston has recently taken over the work of evangelist in the southern part of Colorado with headquarters at Colorado Springs.

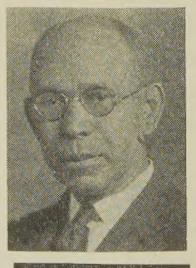
Arthur Ritchey, the former pastor at Sacramento, has been chosen to serve in North California as a special stewardship and young people's representative. Mr. Ritchey holds a number of revivals each year.

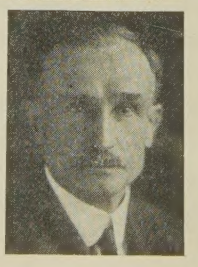












H. Gordon Bennett, an evangelist of long experience, is serving this year as district evangelist in South Idaho. Mr. Cook and Mr. Bennett are working together in this field.

Francis L. Cook, former home mission pastor in the northwest is now serving as evangelist for South Idaho.

C. C. Thompson is serving as state evangelist of Mississippi.

C. B. Osgood has served for several years among our small and needy churches of South Dakota.

F. A. Higgins is the secretary-evangelist of the state of New York with headquarters at Albany.

E. C. Lunger serves as state secretary and works among the churches of East Pennsylvania.

Curtis Holt teaches at Livingston Academy and supplements this service by evangelistic work among the mountain people of East Tennessee.

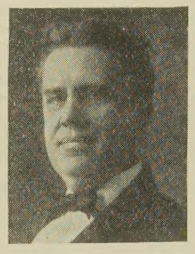
Kirby Smith has recently entered the field as general evangelist among the mountain people of East Tennessee.

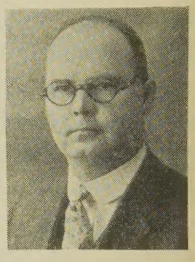
C. C. Dobson, formerly missionary in Mexico, began serving this fall as superintendent of evangelism among the Spanish speaking people of the southwest. He has headquarters at the Mexican Christian Institute, San Antonio, Texas.

T. Kawai, formerly superintendent of the Japanese Christian Institute at Los Angeles, because of his influence and past experience, has been chosen to serve as superintendent of evangelism among the Japanese people of the United States.

Evariste Hebert has built up unaided a group of congregations of the Disciples of Christ in the French settlement adjacent to Jennings, Louisiana. Mr. Hebert does a stupendous work as he visits and keeps in close touch with his field.

John Johnson is an especially trained evangelist for work among the Russians of Chicago. He preaches regularly at Brotherhood House and receives constant calls to various parts of the city to preach to groups of Russian people.





Reading from top to bottom: R. E. Dunlap, Kirby Smith; C. B. Osgood; C. C. Thompson; Walter M. Jordan; John Johnson; William Alphin; A. E. Weston. Reading from left to right: H. Gordon Bennett; M. S. Matejka; Francis L. Cook; C. C. Thompson; C. D. Dean; T. Kawai; C. C. Dobson.

S. P. Handsuck serves as evangelist for the Russian people in New York and vicinity. He holds regular services at the Disciples' Community House besides visiting various other points in the city and in the smaller towns of New Jersey.

William Alphin is the general evangelist for the entire nation among the Negro churches. Mr. Alphin is field worker for the entire brotherhood of Negro churches.

C. L. Dean, former home mission pastor of the church at Salt Lake City and for a time regional worker for the Rocky Mountain District is now state evangelist in Louisiana.

Michael Matejka preaches, and serves the Slovaks, in the vicinity of New York City and in a rapidly widening field as he meets the needs and demands of his people who have recently come to America.

P. A. Cave is state secretary and evangelist of the district comprised of Maryland, Delaware and District of Columbia. At the present time, he is preaching regularly at two points.

Organize! Spiritualize! Evangelize! Realize! Stabilize!

By JESSE M. BADER

Superintendent of Evangelism, United Christian Missionary Society.

FOR four years the brotherhood has been working enthusiastically on the five-year program to "Win the Million" new members. They have been years of sane evangelism, free from clap-trap methods, and devoid of superficiality, yet permeated and actuated with evangelistic fervor and passion.

The Disciples of Christ were born and cradled in the spirit and passion of evangelism. From the days of Cane Ridge, Kentucky, and Barton W. Stone, until now, evangelism has been their passion. It has also been their salvation. Indeed, their plea for Christian unity is to the end that the world may be speedily evangelized. Perhaps there never has been a time when the churches, missionaries, pastors, and evangelists, were winning as many to Christ in all lands, as now. Steadily through the four years, the interest and fervor in evangelism rises.

One of the plans that has set forward definitely our evangelistic program through the four years, has been the annual pre-Easter evangelistic "Each-one-Win-one" crusade. The record reveals the following splendid figures which show a steady increase:

Year	*Churches Reporting*	*Additions*	*Average Per Church*
1920	1943	50,518	26
1921	2234	64,057	28
1922	2177	64,945	29
1923	2412	66,089	27
1924	2622	97,019	37

The net gain in world membership for the last four years brings inspiration to all. The gain has been most commendable.

Year	*Net Gain*	*Per Cent Net Gain*
1921	34,618	2.7 per cent
1922	33,015	2.3 " "
1923	72,951	5.2 " "
1924	52,699	3.5 " "

Two years ago our people led the whole religious world in the percentage of net gain in membership. The present world membership of the Disciples of Christ is 1,436,276. On the ten foreign fields this last year, there were 3,314 baptisms, or a gain of 14 per cent.

While the above gains are in mind it is well to know that according to the Year Books there was a net loss in 1919 of 59,743, in membership, and in 1920 a net loss of 5,096 members. There are many explanations given concerning these losses, but after all is said, the fact remains that much of the losses in those two years was due to a slackened pace and to a lack of emphasis on evangelism.

A work of telling evangelistic value has been carried on through the Pocket Testament League plan. Since Easter, 1923, over 16,000 Testaments have been sold by the United Society. This plan is to get folks to carry their New Testaments with them wherever they go, and to promise to read at least one chapter each day. Testaments in three styles of binding are carried in stock. In the front of these specially prepared Testaments we have placed our own soul-winning helps. Many churches are giving a New Testament to every new convert.

Progress has been made in personal evangelism. Hundreds of laymen who had never done personal work have found this joy. Through the emphasis on the "Each-one-Win-one" plan in the pre-Easter campaigns many have been led to bring others to Christ. One of the most recent and effective plans used by laymen in personal work is the "Two-by-Two" revival method. In this plan there are no revival services held in the church at night, but the men and women are sent out by twos into the community each evening for a week to call on the prospects. The following Sunday is known as "Membership Day." One church with fifty personal workers secured 123 new members in one week, and another with forty workers secured 101 new members by this plan. The twelve churches in Cleveland have recently closed a simultaneous campaign begun November 16. This "Two-by-Two" plan was used, and the results were wonderful.

AS a part of the evangelistic plans this year, one thousand preachers are being asked to hold one thousand missionary evangelistic meetings in a thousand needy fields. The preachers are volunteering rapidly for this service. Churches are showing a generous spirit in releasing their pastors to go for these meetings.

Fifty-seven evangelistic institutes were held throughout the months of January, 1925, and the first week in February, over the entire nation and Canada. Practically the same program was used in each conference. These institutes were held by states. In some states one institute was held; in others as many as six. Hundreds of preachers and laymen attended these inspirational gatherings, which were a great prelude to the present pre-Easter campaign.

Evangelism is to be the dominant note in all the United Society's work this year. There are three incentives to this: First, the culmination of the five-year program to "Win the Million"; second, to celebrate the Diamond Jubilee of the American Christian Missionary Society; third, the urgent need of America, and the whole world fields, as they await the coming of the messengers of the King. Everywhere "fields are white unto the harvest."

The three definite objectives in the year's evangelistic program are: First, to revive the local church; second, to win the unreached; third, to carefully conserve the results. The state missionary societies, the National Evangelistic Association, the colleges and the United Christian Mis-

sionary Society, are jointly promoting this great program for this last year of the five to "Win the Million."

Eight special Diamond Jubilee evangelists are at work in the various fields over the nation and Canada, holding revival meetings in weak churches, organizing new churches, and encouraging members in the hard fields. These are being supported from special funds of the American Society. Then there are many other evangelists supported jointly by the United Society with the state boards. Our general evangelists and singers are busy winning people to Christ by the thousands. Great meetings have been held recently and are yet to be held. The trumpet is giving no uncertain sound in the proclamation of the evangelistic message these days.

AN enlarged emphasis was begun last autumn on church attendance. This will continue until Easter Sunday. All the Protestant bodies of America are united in placing special emphasis this year on church attendance. New efforts and new vigor will characterize plans for increased numbers in the church service everywhere. This must be a concern for every department of the church. Many preachers are sick and discouraged in heart because of the unfaithfulness of many in the membership in the service of the church. A new concern must come to many regarding faithful attendance at the Lord's table. Poor preachers can be made new if the whole church is present every Sunday at all the services. New sermons would be born and many souls would be won to Christ as the result.

This is the beginning of the sixth nation-wide pre-Easter campaign. The goal from January 1 to Easter Sunday, April 12, is to win 100,000. This will mean at least a ten per cent increase for every local church. The pegs upon which the pre-Easter program is hung this year, are: Organize—getting the church ready for an evangelistic advance; spiritualize—deepening the devotional life and thought of the membership in the things of our most holy faith; evangelize—setting a revived church at the glorious task of soul-winning in the community; realize—reaching by Easter Sunday all the goals set for the pre-Easter season; stabilize—following a great ingathering, comes the task of caring for the new converts, fitting them into the work and life of the church.

Great days are behind. Greater evangelistic days are ahead. Let the whole brotherhood join hands and hearts for a united advance in soul-winning.

Hartford Seminary Foundation

THE Trustees of the Hartford Seminary Foundation announce a gift of $250,000 from Mr. John D. Rockefeller, Jr. In his letter accompanying the gift, Mr. Rockefeller commends the scholarly and practical character of the work at Hartford and the spirit of enthusiasm, devotion and loyalty which prevails in the board of trustees, the faculty and the student body. He also expresses his appreciation of the interdenominational character of the Foundation and the diversity of its work. The Hartford Seminary Foundation not only trains for the Christian ministry through the distinctive work of the Theological Seminary, but through the Hartford School of Religious Pedagogy, it trains young men and women as lay workers in the Sunday school and the whole field of religious education, as well as for various other forms of church work and social service; through the Kennedy School of Missions it trains for the foreign field.

This gift of Mr. Rockefeller is without restriction. Part of it will probably be used temporarily to finance the next unit of the building program of the Foundation; but such amount will ultimately be replaced to serve as part of the increased endowment necessary to provide for the up-keep of the new buildings; for the much-needed increase in salaries; and for the enlargement of the teaching force.

The first building, Mackenzie Hall, the dormitory for women, was completed a year ago and is now in use; two other buildings are now under construction to be completed in the fall of 1925. One of these is Knight Hall, the classroom building for the School of Pedagogy, and the other is Avery Hall, the new library building. Mr. Rockefeller's gift will make it possible to start work in the spring on either the men's dormitory or the administration building, possibly both. Within a year or two the three schools of the Hartford Seminary Foundation will be able to move into their new home, which will constitute not only an imposing and beautiful group of buildings but an adequate equipment for the growing work of the institution.

Wrong Methods of Education

From an Article by Rabindranath Tagore, Poet and Educator of India, in "Modern Review," Calcutta.

I WAS made intensely conscious when I was young of what was wrong in education. My whole heart rose in rebellion against an arrangement where there was no tinge of color, no play of life. Our system of education refuses to admit that children are children. Children are punished because they fail to behave like grown-up people.

I have noticed this fact, that those teachers who pride themselves on being disciplinarians are really born tyrants, as so many men are, and in order to give outlet to their inherent lust for tyranny they make use of these helpless children and impose on them their own code of behavior. They try to crush their minds with tasks which are lifeless, which are mechanical, which kill the intellectual mind, the fresh mind.

An immense amount of sympathy and understanding and imagination are needed to bring up human children. They are human beings, with the treasure of their mind and their spirit. And that work should never be left to the care of a person who has no imagination, no real sympathy for children, who cannot be a child. He who has lost the child in himself is absolutely unfit for this great work of educating children.

I have given you the general principle of the education which I believe to be true, and it is this—that as God himself finds his own freedom in his own creation and then his nature is fulfilled, human beings have to create their own world and then they can have their freedom.

Going Out Two by Two

And Winning One by One

Household Evangelism in Springfield

By WILLIAM F. ROTHENBURGER

THAT evangelism in its broadest sense is the burden of the New Testament becomes to the student of the word, a truism. Even a casual observation in the non-Christian lands with their superstition, their spiritual ignorance, their degraded notions of womanhood and the family, and with their non-social outlook upon life, impresses one with the staggering and unfinished task of the Gospel. Likewise it requires but a superficial study of America's complex of life in social, industrial and domestic spheres to see that for a long time to come our chief task at home will be to make contacts with our unchristianized millions, to interpret for them the will of Jesus, and then to secure their commitment to it.

Making Contacts

Every well-programmed church is in the daily process of making contacts with the community. Its press notices, its Sunday services, its church school and young people's societies, its musical expression and its various week-day activities are all parts of the process. Then there is the pastor's touch incident to the discharging of his natural duties at the marriage altar, in the burying of the dead, and in numerous other ministries. Added to these are the countless relationships established by an alert membership in the daily routine of life. With a passion for kingdom building, these contacts lead normally to a large prospective membership list. An uncultivated evangelistic alertness is one of the greatest tragedies of which a congregation may be guilty. While on the other hand, a normal concern at this point will produce for any congregation a prospective list equal to from twenty-five to fifty per cent of its membership.

Household Interpretation

There is an unescapable power in carrying the Gospel appeal right into the homes and other centers with which these contacts have been established. It affords opportunity to interpret the gospel in the light of the specific needs of the persons in question. The best of preaching aims may miss the particular citadel within which for many years people have felt shielded from the direct claims of Christ. There are many like Zacchæus and the woman at Jacob's well who will not only welcome Christ in the home or on the street, but who, when they have had a chance to sit down and talk it over, will be quite as ready to commit themselves to the personal and social challenge of New Testament idealism. First-time visitors are nearly always surprised at the cordial reception they receive and at the response to their cautious appeal.

The result of the seven evenings of visitation on the part of fifty-four members of First Christian Church, Springfield, last year was that one hundred and twenty-three persons signed decision cards, eighty-seven of whom were welcomed into fellowship on the following Sunday morning and evening. "Going out into the roads and hedgerows and making them come in" as a principle was not restricted to Christ's own day but has always been rewarded with excellent results.

Distributing Responsibility

The greatest service rendered by the preacher and the evangelist is not in the number of persons they themselves may add to the church but in the number they may inspire to catch the soul-winning vision. A close scrutiny of church life must inevitably lead to the conclusion that the average congregation is over-preached and under-worked. Furthermore, there are not enough preachers, evangelists and missionaries to touch the unchristian and the non-Christian populations of the world. Some one has called attention to

the fact that if Christ had begun to win India alone by visiting one of its million villages daily from the time of his ministry till today there would still remain more than one hundred thousand villages untouched. As a matter of fact the world can never be Christianized by the so-called "professional" workers alone. It can be done, however, by stressing the unselfish motive of discipleship; namely, by making every follower of Christ a "fisher of men." What is more, there are great multitudes who can never be induced to come to the house of God to hear the preaching of the word.

Jesus spent most of his time not in preaching himself, but in training others to preach and to teach. Nothing could be lost, and much would be gained, if over a period of years the major effort of the ordained ministry were centered, not upon more preaching, but upon training the church to carry the claims of Christ into every citadel where men and women lurk in spiritual indifference and indecision. It would deflect the efforts of the church from many minor and unworthy objectives and would focus them upon that which is supreme. It would enlist the idle and therefore the dissipated and sometimes mischievous talents of multitudes of Christians. This delegating of evangelism to the church membership in the New Testament fashion would ease the burden of the ordained ministry, prolong its life, and solve for it a thousand perplexing problems. It would produce numerical and spiritual results incalculable and would multiply the number of members with a much-needed pastoral or shepherding habit by as many times as the number of persons enlisted. It would shift the emphasis of the church from theological divisiveness to cooperative militancy; it would organize its resources, and make irresistible its divine program.

The Apostolic Method of Evangelism in Kansas City

By PAUL B. RAINS

"MR. SMITH and I made six calls and found five men at home last night," said one of the men around the dinner table one evening before the group of personal workers in the pre-Easter campaign at the Country Club Christian Church, Kansas City, Missouri. "Everywhere we were received most graciously and we succeeded in securing two signed cards. The more of this I do the more I like it."

Preaching has been and always will be an effective method of quickening the conscience and recruiting life for kingdom extension. At best, however, preaching reaches only those who have in some way been interested in attending the public service. It may have been the casual word of appreciation of some one who heard, it very likely was the personal call of the energetic pastor which led the footsteps to the sanctuary. Whatever the cause, this cannot be gainsaid, personal work is the most effective method of building up any enterprise, especially a church.

Last spring Jesse M. Bader led our evangelistic campaign the two weeks prior to Easter. We had no evening preaching services. However, about seventy of our folks met each evening at the church for dinner. A carefully prepared list of about 300 prospects was placed on blank cards which were perforated at one end. The cards were numbered serially, the number appearing on each part of the card. They were then pinned to the wall over a wide area and arranged alphabetically. Possibly a territorial arrangement of cards is most practical. This method permits a large number of people to look over the cards for their own selection. More effective contacts are made if the workers are permitted thus to select their prospects rather than to have them arbitrarily assigned to them.

After dinner each team selected a certain number of these cards for that night's calls. Each worker at the beginning was assigned a number. When he selected a card he placed his number on the card and the stub and, tearing off the stub, he either left it pinned to the wall or turned it over to the secretary who had charge of the lists. In this way it was always possible to know what prospects were assigned and what worker was responsible for each call.

Each evening the teams left the church not later than 7:15 o'clock and reported around the dinner table the next night. The results of the visits were written on the backs of the respective prospect cards and turned in at this time. Definite committals were sought. Workers carried with them two cards for the signature of prospects. One card was a declaration to place church membership by letter or statement in our church on a certain Sunday. The other was a declaration to make a confession of faith on a certain Sunday. No difficulty was experienced in getting folks who were led to either decision to sign such a card and undoubtedly the signed card impressed upon them the importance of carrying out their oral declaration of intention. During the two weeks culminating Easter Sunday there were 101 additions.

Is it not singular that while Jesus apparently made no suggestion as to how his church was to be organized he did demonstrate an effective method of spreading good tidings? The seventy were sent out "two by two before his face into every city and place, whither he himself was about to come." They went under his blessing to bless. Their primary thought was not to build up an organization but to share their own joy, to serve the need of others, and to prepare the way for a more intimate experience with Christ.

The salient advantages of this method of evangelism for our church today are:

1. It makes possible an intensive, short and effective canvass of the community.

2. The personal calls on the part of a large number of men and women for the definite purpose of inviting folks to give the church a big place in their program of life creates a wholesome attitude of the community toward the church.

3. It gets the layman under this important task of the church and fills him with a new joy and zeal for his Christian service in the church. As Luke reports, "And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name."

American History Repeating Itself in Canada

By J. STUART MILL

THE United States having closed its doors to the nations of the earth because of its restricted immigration, overtaxed Europe is looking for an open door for its needy millions. Canada with a territory larger than the United States, and a population the size of that of New York City, is naturally becoming the new developing ground for the ambitious European who seeks advancement. The government of Canada is encouraging the influx of English, Irish and Scotch, the same stock that settled the Atlantic seaboard during the last half of the seventeenth century. This sturdy race of people is coming into the great prairie provinces of Canada, a territory of a thousand miles square, or ten times the size of the state of Missouri.

These provinces are very thinly populated, the only towns of importance being Winnipeg, 175,000; Calgary, 75,000; Edmonton 60,000; Regina, 35,000; Saskatoon, 30,000. The rest of the territory is covered with small villages and isolated settlers who are building for themselves homes in this big Northwest.

The religious conditions of the prairie provinces are somewhat similar to the conditions of the territory west of the Allegheny Mountains at the time of the arrival of Thomas and Alexander Campbell. The scattered settler and villager of Canada is seeking for a solution for the divided church to meet the needs of the condition under which he lives, while some of the ecclesiastical heads are seeking to maintain the dignity of old-time names and dogmas. What these provinces need is not an Alexander Campbell, but a host of evangelists with the same passion for Christian union, and the desire to Christianize the world. Now is the time for the presentation of a basis for Christian union which will satisfy and stand the test of all criticism.

The growth of our work during the past century has been slow because the development of the country has been slow and the increase in the population small. During the last three years, since the creating of a Canadian board, the grouping of our provincial boards, in the All-Canadian Movement, and the presenting of our plea in a united and persistent way, we find that the church has really grown both in numbers and influence. With the opportunity of presenting the New Testament plan for Christian union, we are finding our place in the religious life of Canada, and the result is shown in that we had a greater increase in our membership last year than any other year in the history of our movement.

Our evangelistic program for this year with John H. Wells, the Diamond Jubilee evangelist in the field, will lift us another notch. Mr. Wells was very successful in his pastorate in Regina, and has helped the three churches in Winnipeg this fall with meetings, the reports of which were very gratifying. Our capable Winnipeg preachers and laymen are making our position known in that growing city.

W. G. Kitchen, secretary of the Saskatchewan board, is holding meetings in the churches of his province, which is the great wheat belt, reaching from the American line to the frozen North.

Alberta, which has more churches than Saskatchewan and Manitoba together, is being led in its evangelistic work by the provincial secretary, Charles W. Simpson. With the aid of the located ministers, a meeting will be held in every church in the province. Messrs. Simpson and Kitchen hold pastorates in the two most northern points of our brotherhood. They may be termed the "Northern Lights" of the Restoration movement.

Ontario, with its great city of Toronto, has already held its evangelistic rally. All ministers of Ontario were invited, with railroad expenses and entertainment provided by the Ontario board. At this rally plans were made to reach every field in that province, which has three-fifths of the Protestant population of the entire Dominion.

Our Maritime Provinces are neither last, nor least, but the very cradle of our Canadian work. From the churches in these provinces have come leaders and founders of congregations throughout our Dominion, and they will continue to send from those Scottish homes of the Atlantic shores, many staunch, loyal leaders to establish and continue our work. The evangelistic needs of the Maritimes are so great that they need a man giving all his time to those three provinces alone, and as soon as the provincial secretary, W. J. Johnston, can be re-

"If—"

(With apologies to Kipling)

If you can trust when every one about you
  Is doubting Him, proclaiming Him untrue,
If you can hope in Christ tho' all forsake you
  And say 'tis not the thing for you to do;
If you can wait on God, nor wish to hurry,
  Or, being greatly used, keep humble still,
Or if you're tested, cater not to worry
  And yet remain within His sovereign will;
If you can say 'tis well, when sorrow greets you
  And death has taken those you hold most dear,
If you can smile when adverse trials meet you
  And be content e'en tho' your lot be drear;
If you can be reviled and never murmur,
  Or being tempted not give way to sin;
If you can fight for right and stand the firmer,
  Or lose the battle when you ought to win;
If you can really long for His appearing,
  And therefore set your heart on things above;
If you can speak for Christ in spite of sneering,
  Or to the most unlovely one show love;
If you can hear the call of God to labor,
  And answer "Yes" in yieldedness and trust,
And go to tell the story of the Savior
  To souls in darkness o'er the desert's dust;
If you can pray when Satan's darts are strongest
  And take the road of faith instead of sight,
Or walk with God, e'en tho' His way be longest,
  And swerve not to the left hand nor the right;
If you desire Himself alone to fill you,
  For Him alone you care to live and be,
Then 'tis not you, but Christ who dwelleth in you,
  And that, O child of God, is Victory!

—Grace Reynolds in *The Christian Courier*

leased from his pastorate, he will give his entire time to the evangelizing of this wonderfully productive country.

Our Diamond Jubilee evangelist, John H. Wells, is now working in the very heart of our Canadian work—Ontario. After he has rekindled the fires of evangelism for that province and, with the aid of the Ontario board, planned a meeting for every church in that section, he will go to the Maritime Provinces and strengthen the hands of our loyal ministers who have been faithfully maintaining the cause in the East.

Canada is in line to make its contribution to the great evangelistic program of our brotherhood this year.

The Church With a World Vision

By W. G. ELDRED

Address delivered at the International Convention of Disciples of Christ, Cleveland, Ohio, October 18, 1924.

Mr. Eldred is a brother of R. Ray Eldred who gave his life for God in Africa

"IF one thing more than another is made plain in the New Testament, it is that Christ came to establish a world-wide kingdom of righteousness and love, and that he made the accomplishment of this purpose the primary obligation of the church. By precept, by example, by exhortation, by narration, by solemn last command, the New Testament writers put it up to the church to make the winning of the world the business of her life." We shall never be able, morally, to get away from that purpose and that obligation, until we either remove the great commission from the New Testament or renounce the authority of apostolic precedent and example.

If we are to "continue steadfastly in the apostle's teaching and fellowship" we must see, with them, the world's wide, waiting, harvest fields, and have fellowship with them in this age-long task of reaping the harvest of souls.

Jesus knew that this sublime task would never be accomplished unless his disciples caught a vision of the world's need. So, early in his ministry, while on a missionary tour in Galilee, he gave them the call to vision, saying, "Lift up your eyes and look on the fields for they are whitening unto the harvest." He wanted them to see beyond themselves and their race, and see the needs of other races and other peoples.

One of the great hindrances to the progress of the Kingdom of God today is our limited vision. Our besetting tendency is to "draw the circle premature," to look on our own things and not on the things of others, especially when those others are alien peoples in distant lands.

With his clear and comprehensive vision, the Master said, "Other sheep I have which are not of this fold, them also I must bring, and there shall be one fold and one shepherd." He was seeing other races and other religions. Christ saw Rome with her pagan deities and her false security in material power. He saw Greece with her mythological gods and heroes, her philosophy and intellectualism without morality. He saw China with her age-long stagnation and moral blight. He saw Northern Europe with her savagery and cruel superstition; India with her hopeless sorrow, and Africa with her rayless night. He saw these peoples following other shepherds, Buddha, Confucius, Zoroaster, Isis and Osiris. And he felt that higher cosmic urge of love that could not let them go. "Them also I must bring" was the cry of his loving heart.

This is the vision to which he is calling us today. You who are looking at your petty debts and your passing problems, you who are magnifying your poverty, and minimizing your pocketbooks and your possibilities, see Europe, war-torn, hating and hungry. See China, bewildered and blundering, just awakening to her dreadful need. See India in her hopeless horror, and Africa in her pitiful plight.

God's imperative call to the church today is for a larger vision. Pertinent still are the Master's words, "He that hath ears to hear, let him hear."

Many people are asking why the church has lost its apostolic power. The answer is clear. Because it has lost its apostolic vision, and consequently its apostolic passion. And the church today must recover that apostolic vision if she would regain her apostolic passion and power.

The church with a world vision will be a praying church. And not only that, it will be a church that comes to understand the real meaning and value and power of prayer.

While prayer is a natural tendency of the human soul, yet as long as it remains merely a tendency, it will be spasmodic, occasional, untrained, and selfish. And this it will be as long as our vision is limited to self and selfish local interests. But when we get the larger vision of the Master, the vision of the tragic need of this sorrowing world, then will our whole conception of prayer be changed. The selfish prayer will become unselfish, the occasional and spasmodic prayer will become regular "in season and out of season." The mechanical and perfunctory prayer will become fervid, passionate and insistent. In our limited vision, the dominant note of our prayer is "help us" and "give us." While, as we get the larger vision, the dominant note of our prayer is "take us" and "make us" and "use us."

Of this we may be sure, if we really see with Him, envisaging the world's urgent need, if we really love with Him and yearn to serve with Him, the appalling need of the world, the divine urgency of love, and our own yearning for wisdom and guidance will bring us to our knees in urgent persistent, passionate, prevailing prayer.

Then and then only, can we understand what strength, what encouragement and what power may come to us through this fellowship with Him. Then, and then only will all our doubts and questionings be brushed aside, and out of the deeps of our consciousness we will say,

In vain the wise philosopher
Points out to me my fabric's flaw;
In vain the scientists aver
That all things are controlled by law.
My life hath taught me day by day,
That it availeth much to pray.

When we see this sorrowing world with His vision, and love it with His compelling passion, out of the depths of our hearts we will cry,

O thou by whom we come to God,
The Life, the Truth, the Way,
Thyself the path of prayer hath trod,
Lord teach us how to pray.

The church with a world vision will be an unselfish church. And it is with this apostolic vision and passion, and with this consciousness of fellowship with God in the great task of world evangelization, that the church will be able to save itself from corroding selfishness. Jesus recognized this vital principle, and warned against the stunting and dwarfing power of selfishness, when he said, "He that would save his life shall lose it, and he that would lose his life for my sake and the gospel's shall save it." And the progress and power of the church today waits on the application of this principle.

We are grappling with the great problem of stewardship of life and money, and this is one of the hopeful and healthy signs of our developing Christian life. But, to my mind, this problem of stewardship is one hopeless of solution unless we shall motivate it with that master passion of love that arises from the world vision of our Lord.

Blot from my vision the far waiting harvests,
And close will I husband my bountiful store.
But open my eyes to the world's need and sorrows,
And love will unlock the fast bolted door
And treasures of earth, by the magic of love,
Become treasures eternal in heaven above.

Again the church with a world vision will be a church that will "keep the unity of the spirit in the bonds of peace." In other words, it will be a united church. The danger of division has always been present in the church from the day of Pentecost until now. And one of the outstanding factors in preventing divisions and promoting unity has been the true missionary outlook which resulted in missionary passion.

An occasion of discord appeared early in the Jerusalem church, over the question of the administration of funds, just such a question as has divided many churches since that day. We will do well to note the apostolic solution of the problem. They refused to make it a dominant issue or to give it their personal supervision. But with faith in the integrity of the church to adjust this matter, they exalted the great evangelistic and missionary task of the church by giving themselves steadfastly to "the ministry of the word."

Again at Antioch "the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." And that great missionary church laid its hands on them and sent them out on a great missionary tour. And a splendid work they did at Salamis, at Antioch in Pisidia, at Iconium and at Lystra, returning finally to the home church at Antioch. And after some days, Paul said to Barnabas, "Let us return now and visit the brethren in every city where we proclaimed the word of the Lord and see how they fare." And here another fruitful cause of division arose. They disagreed over one of the missionaries. And the contention was sharp between them. Strange how modern these apostles were! And how did they settle the difficulty? Did they halt the missionary work until they had settled all difficulties? No! They simply agreed to disagree, and with the supreme task ever before them, they went to different fields, and with true apostolic fervor they preached the same gospel of redemption through our Lord. Their vision of a needy world kept them from division, and no differences over missionaries could keep them from the supreme task of making Christ known among the nations.

And as long as the early church maintained its supreme vision and consequent missionary passion, it was a united church. It was only when the church lost this vision and passion, and began to discuss doctrines and dogmas that her divisions began. And this history of the ancient church has repeated itself in modern times. The divisions of the church today arose over doctrinal differences. And most, if not all of them, occurred before the church regained her lost vision of world redemption. The lines of division were sharply drawn, and the contentions became more and more bitter as long as the church was cursed with the limited vision which left her unmoved with compassion for a world in primeval darkness.

Today the mightiest force for the breaking down of denominational barriers is this apostolic passion for the lost of every nation. The church with a world vision, by keeping our preaching pure and our hearts warm with the passion of our Lord, will ever be a uniting force in the Kingdom of God.

The church with a world vision is a challenge to heroic endeavor. Again scanning the pages of church history, we find that the great heroes of the church were produced in those periods when the church was on fire with missionary passion. And few stars of the first magnitude arose in the firmament of her night during the dark ages of her self-complacency.

Why does the name of Paul stand out almost without a peer in the annals of human history? Not because he was Saul the scholar or Paul the theologian, but because he was Paul the apostle, or missionary, of Jesus Christ. Paul never forgot that his was a call to go "far hence to the Gentiles." He never lost the vision of far-waiting harvest fields. In his visions by day and in his dreams by night he saw beckoning hands from far Macedonias, and heard pleading voices saying,

"Come over and help us." And with that world vision ever before him he answered the call to heroic endeavor.

To him Christ could not be dissociated from the cross. With him it was always "Christ and him crucified." Just so he could not think of Christianity without cross bearing. He thought of himself "as sharing with Christ the crucial experiences of his redemptive life." And thus his heroic spirit drove his frail body into the wild fastnesses of Asia Minor, across the stormy waters of the Ægean, and into the very heart of pagan imperial Rome. And though he knew that it meant that he would be "in perils of robbers, in perils from his own countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea and in perils among false brethren," though he knew it would mean hunger and thirst and cold and nakedness, though he knew it meant stonings and stripes and imprisonments, yet he could say, "I rejoice in my sufferings for your sake." He could say, "I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses for Christ's sake."

How could he set himself to such heroic tasks with such abandon of rejoicing? Simply because he had caught the world vision of his Lord, and had a pioneer passion to preach the gospel where Christ had not been named.

And in these modern centuries, as the church has regained her vision of the world's need, the same spirit of heroic endeavor has mightily prevailed, sending heralds of the cross into every clime. Livingstone, Moffat, Carey and Judson, Wharton, Macklin and Shelton caught the same apostolic vision, and gladly gave the same "last full measure of devotion." It is eternally true that "where there is no vision, the people perish," but where men are not disobedient to the heavenly vision, there will always be a reincarnation of that self-sacrificing, heroic life that must give itself for the life of the world.

Nothing but a church with this apostolic vision and passion, that gives itself with the utmost heroic endeavor, can ever meet the world's need in this crucial hour. The world is one; this fact will not down, whether the nations in their intense nationalism recognize it or not. Politically and economically, "God hath made of one all nations of men to dwell on all the face of the earth." "Nationalism cannot be maintained by exclusiveness any more than it can by aggression. A policy of isolation is as futile as it is wrong."

And what is true politically and economically is also true religiously. No civilization can long endure half pagan and half Christian. Either the leaven must be destroyed or the whole lump must be leavened. And never was there a greater opportunity than now to break down the middle wall of religious partition between nations and races.

Today amidst the babel of voices crying out in the world, millions of sheep have lost the voice of the Shepherd. They wander bewildered on the world's rocky steeps, and on its barren plains. Shall they be helplessly torn and scattered for a thousand years to be, or shall they hear the voice of the Good Shepherd? O! church of the living God, what is thine answer? Keen-sighted statemen in their extremity are saying, "It is either Christ or chaos." Church of the living God, which shall it be?

The Foreign Missions Convention

ARRANGEMENTS are just being completed for a great gathering in the interest of foreign missions to be held in Washington, January 28 to February 2. This meeting is being organized on behalf of the foreign missions boards and societies of the different Protestant denominations of Canada and the United States.

The purpose of the convention as outlined in the official statement, is "for the information and inspiration of the churches of Canada and the United States. It will be an educational, not a deliberative or legislative assembly.

There will be three meetings each day in the new Washington auditorium. In the afternoons simultaneous conferences will be held at which various problems of missionary work will be discussed. In telling of the purpose of the convention Dr. Fennell P. Turner, of New York, secretary of the Foreign Missions Conference of North America, said:

"The Foreign Missions Convention is being promoted by Christian leaders throughout Canada and the United States who are deeply conscious of an immense opportunity. They believe with heart and soul that the gospel of Christ in its fullness of authority should be preached to all men everywhere and expressed in deed and word, and they assemble therefore to review the whole existing situation in its many bearings, to ascertain what is here and now the duty of the church at home to the rest of mankind.

"It is time that such a gathering should be arranged. Not for a quarter of a century has there assembled such a council of missions on this side of the Atlantic. In 1900 the Ecumenical Conference was held in New York. It is fifteen years since the now historic World Missionary Conference met in Edinburgh. And those fifteen years have included historic changes like the great World War; the fall of the caliphate; the capture of Jerusalem; the rise of the Gandhist movement in India; and the establishment of republics in China, in Turkey and in Germany, and the Soviet rule in Russia.

"It is amidst these changes with their direct and often deplorable effects on the mind of the various races that missionaries throughout the world are steadfastly laboring to reveal the love of Christ. No body of men and women has ever had to face problems of so infinite a complexity. The Washington convention will approach these problems with an equipment of knowledge, of experience and of hand-to-hand contacts with humanity's needs, to which no other assemblage, not even the League of Nations meeting at Geneva, can pretend. Diplomacy deals with states; missions touch and transform lives."

Adventuring for God In Tibet

By LEE GWAY GWANG

Savoring both in literary style and in content, of accounts of apostolic missionary journeys, is this story of a recent thirty-six day trip into Tibetan back country which was taken by J. Russell Morse, M. H. Duncan and a company of native evangelists and students. The story is told by Lee Gway Gwang, the Tibetan-Chinese orphan who was adopted by Dr. A. L. Shelton twenty years ago in Tachienlu, and who is now our leading evangelist, and pastor of the church in Batang. It is translated by Mr. Morse.

Crossing a Landslidden Piece of Road in the Tibetan Himalayas

MY dearly beloved friends in America, I pray that you will receive my letter as from a fellow disciple of Christ.

On the 24th day of July we left Batang to go forth to preach the gospel in the wilds of Tibet. On the morning of our leaving, many members of the church, students and our relatives came out to bid us good-bye. Our parting made us realize the ties that bind us together. They stayed behind to pray that strength to accomplish the work would be given us, and that a spirit of love for mankind might ever fill our hearts, so that all men might see clearly that we are disciples of Christ.

Before going far, we came to the place where Dr. Shelton had been martyred by robbers. Here we stopped a moment to pray and rededicate ourselves before going on. With us was Captain Wang and about thirty soldiers, to escort and protect us over the most dangerous part of the road. We did not meet with robbers, however, and all was peaceful. Captain Wang is very much pleased with the good works of the Christian religion; and seems influenced to become a Christian. He helped us as though he himself were a fellow disciple. While we were talking together he said, "That this gospel is preached everywhere tends to the happiness of all. Moreover, we who are able to protect you, should also believe and partake of its benefits to the salvation of our souls, by becoming disciples of Jesus, and by helping others to do the same."

Before long we came to Drubalong and neighboring villages. We saw that all these places had been burned last year by the rebellious Tibetans of the Ra Nah Lama. With almost no place to live, and very little property remaining, the people were truly pitiable. But they had a heart heedful of religion, and we tried to show them the kindness of Christ and by every means to comfort them and to heal their sick ones. They seemed sincerely thankful for this. It seemed that affliction had prepared their ears for hearing the gospel.

When we got to the Bamutang valley, there were several hundred families. This place is at a crossing of the roads for Batang and Yengin, Eastern Tibet and Yunnan, and many other places. So we stayed over a day there. Taking along different kinds of medicines, a few of us made a circuit of the valley from morning until night, preaching the gospel from house to house and doctoring those who were sick. Many of these people offered us cheese, dried yak-flesh, butter, and other kinds of things to eat.

Our Four Tibetan Evangelists

Left to right: Long Hwan Yuin, Lee Gway Gwang, Lee Gway Yuin, and Tu De Bao.

That night we used the stereopticon to show the pictures of the life of Christ. People from all parts of the valley came to see what the new religion of the Kingdom of God is like. All of them, together with their headmen, greatly hope that we shall come often to preach, teach and heal.

And we also hope that, by God's will, a church and school and dispensary may be established in that place, to embody the love of Christ, and that the people may not be kept waiting for salvation. We should do this because it is a crossroads place at which many people coming from eastern Tibet, Szechwan, and Yunnan

would hear the gospel. Also, our evangelists could easily go there from Batang. I believe that God has prepared this opportunity for us, to be taken advantage of at this time.

From Bamutang we went to Dzong-en. This place also has several hundred families. The people heard the word with gladness, and quite a number asked for tracts to take back to their relatives and friends. In this way the gospel will go to many places where we ourselves are unable to go just now.

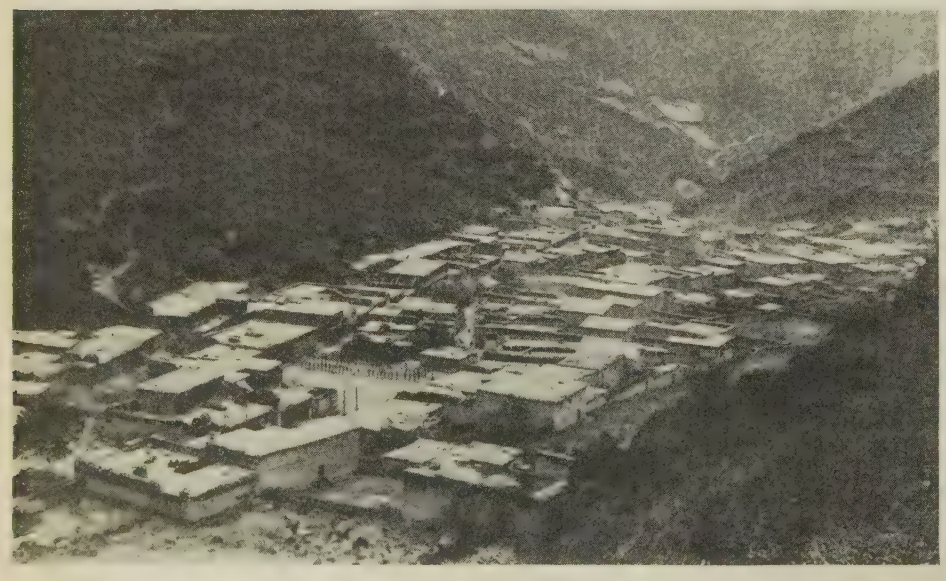
From Dzong-en we went to Yengin, with a peaceful road and no trouble at all. This place is one of the most important places in all the Tibetan frontier-land, because of the extensive mining of salt, which is exported to all eastern Tibet, northern Yunnan and western Szechwan. There are about a thousand families in the Yengin district. The condition of the people is the more sad because, although they have salt enough and to spare for their bodies, they have no salt that can save their souls.

Part of the Evangelistic Party Traveling Far Above the Mekong River

We stayed here three days, and went out every day to preach and to give medicines. We found many sick with relapsing fever and many had died of the disease. To see these people and to know of their suffering made our hearts ache, for they were truly as sheep without a shepherd.

So we went on from village to village, preaching and healing until we came to the city of Atuntze. This city has two long streets, and a population of over 2000 people, including soldiers. Most of the people are engaged in trade between eastern Tibet, Batang and northern Yunnan. About half of the people are Chinese, and the others are a mixture of Chinese, Tibetan and Moso.

Formerly, there was a Catholic mission here, and later some work of the Pentecostal Christians. But these are gone now, and all the people seem to believe in the lamas and to do as the lamas tell them. It seems that their thoughts are only of material things, and that they desire no other religion in their place than that of the lamas. The condition is truly miserable. We stayed three and a half days in this place, preaching the gospel in the streets. The total of those who heard us was nearly thirteen hundred. On two nights we showed the stereopticon pictures of the life of Christ. One of the leading merchants became a special friend of ours, and helped us in many ways in the preaching and secured a building where we could show the stereopticon pictures. This merchant said that whenever our evangelists shall come to Atuntze in the future, he will be glad to help them in any way possible. We gave him a New Testament which he requested and arranged with him to distribute tracts and Scripture portions which we shall send. May our friends in America remember to pray for the work in this place, and particularly for this man, whose name is Lee Shang Dong.



Atuntze as Seen from the Northwest

Atuntze is not as large as Batang, but is almost as large as it could be without the removal of some of the mountains that hem it in so closely. Near the north end, is an open space which, at the time this picture was taken, a company of soldiers were using as a drill ground.

As an illustration of how we were made to realize on many occasions that the Lord was working with us, I want to tell of just one incident in Atuntze, which is supposed to be a very hard-hearted place. One afternoon we started preaching in a large open square where the Yunnanese soldiers drill every day. Just about the time that a good-sized crowd of Tibetans and Chinese had gathered, along came a Yunnanese captain marching up about a hundred men to drill. I thought that we would surely have to change our preaching place unless the Lord took the matter into his special care, so I quietly committed it to him.

As soon as the captain saw that we were preaching there, he called to us to go right ahead with the service, and that he would have his soldiers listen to the preaching instead of doing their drill. So we had an audience of well over four hundred people. Today, as of old, the Lord goes before to open the way and to lead us on into his promised land.

After these days in Atuntze, we began our return trip to Batang. Rains had made the road bad, causing landslides and washouts, so that we had to ford many streams, and to make several wide detours.

The Tibetan Community of Ngee-Chu-Ka

This illustrates how the Tibetans ingeniously convert the narrow valley of a swift mountain torrent into a rich farming country. Forty-five or fifty families live in this valley which is part of the Yengin district.

But, despite various dangers of the road, we met with no accident whatever. And, as we returned to Batang, wherever we went we preached the gospel and found the people glad to hear it.

We ask that our fellow Christians in America shall pray that we shall have many more such opportunities of going forth to preach the gospel. For, unless we go often, these people can hardly learn of Christ as they should, and the harvest for the kingdom will be much less.

LEE GWAY GWANG.
Batang, via Atuntze, West China.

The Joy of Advancing Together

Being Accounts of Successful Simultaneous Evangelistic Campaigns in Two Strategic Centers.

Montgomery County Unites to Serve

By LIN D. CARTWRIGHT

"BEHOLD, how good and how pleasant it is for brethren to evangelize together in unity" could well describe the feelings of the members of the Christian churches of Montgomery County, Kansas, following the successful conclusion of their recent simultaneous evangelistic campaign held during the month of November, 1924. Montgomery County contains the largest number of Disciples of Christ of any county in the state of Kansas and the churches have for a long time carried on a vigorous program of Christian work. There are eight churches in the county, situated at the most strategic centers of population and all of them but one have had located pastors, doing excellent work for a number of years past. The total membership of the churches now numbers nearly 5,000, over 450 of whom were added in the recent evangelistic effort.

Preparations for the campaign were begun many months before the date set, and later an enthusiastic county convention featured the coming campaign and several conferences were held relative to matters which arose from time to time. A county evangelistic committee was elected, headed by a prominent layman and, so far as possible, throughout the campaign the laymen were given large responsibility for its success.

On the opening day of the campaign, Sunday, November 16, it was arranged that at exactly 11 o'clock all the church congregations of the county should remain in silent prayer for two minutes before launching forth together upon their mission of saving souls. Reports were made to the central committee each day by the pastors, who in turn received a full county report containing items of interest and the results of the meetings of the preceding evening. These reports helped to create a consciousness of unity of purpose throughout the county and maintained enthusiasm for the work the churches were attempting to do together. In fact, the churches came to think of themselves as just one great church in the county, meeting in eight different places from necessity.

Each Monday morning the pastors, evangelists and laymen of the various churches met together at Independence, the county seat, for conference and a fellowship luncheon at the noon hour. Names of families who were living in another community and holding membership in the home church, were presented, and the pastors followed them up with letters or telephone calls, urging them to unite with the church where they were living. This feature became very effective during the campaign and will doubtless be continued as a regular part of the county program. The closing conference entered upon a discussion of how best to conserve the results of the campaign and at its close a very definite program of cooperative activities was launched. For instance, it was decided to enter upon a simultaneous pre-Easter evangelistic effort, each church using its own methods, but culminating on Easter Sunday.

One of the most inspirational meetings of the campaign was a county communion service held in the new memorial auditorium at Coffeyville on the second Sunday afternoon. Nearly 2,000 Disciples of Christ gathered from the churches of the county and in solemn assembly observed the Lord's Supper much after the manner of those held in connection with our national conventions. Invitations were issued to sister communions to join in this service,

thereby expressing the historic longings of our people for the unity of his Church. It is hoped that this meeting may become an annual event, expressing not only the loyalty of the Disciples to their only Lord and Master but also their unity in him and his service.

The newspapers of the county entered heartily into the promotion of the campaign, giving large space to the various features being presented. A strong publicity committee furnished copy for use in the different communities and so far as possible the same material was used throughout the county. Because of the fact that each paper had many subscribers in communities outside of the locality where it was published, the publicity was cumulative and accomplished great good.

The churches of the county are greatly indebted to the United Christian Missionary Society for the services of Jesse M. Bader, national superintendent of evangelism. Though he was the evangelist for the Coffeyville Church in the campaign, yet in a fine way he helped to direct the work of the whole county and contributed largely to its marked success.

Cleveland Decides What Next

By F. D. BUTCHART

THE great Cleveland convention was over. The Cleveland pastors and churches had been heartened by the good fellowship and enthused by the inspirational message. We came down, as it were, from the Mount of Transfiguration to the pressing task of the current day in our local churches.

The multitudes of people in our several communities were there awaiting the healing touch and the uplifting message of the Christ through his church. We all said, "What next?" "When should we begin?" Our answer was a united one, *The Simultaneous Evangelistic Campaign.* The Cleveland Disciples Union heartily endorsed the movement, and prepared to give every assistance.

We were fortunate in being able to secure Jesse M. Bader, superintendent of evangelism, for a three days' conference period. Two large dinner meetings of members from all the churches were held, one at the Euclid Avenue Church for the east side group, and one at the Franklin Circle Church for the west side group. Mr. Bader was the guest speaker of the evening at each of these meetings, and out of his rich experience in this field of endeavor he brought us the help and inspiration needed.

All of our twelve churches in the city united in the campaign, each making such adaptations as were necessary in the respective fields. Some made it a season of home visitation largely, others a season of seed-sowing for future ingathering, and a majority made it a season of definite approach to men and women with the specific appeal for Christian decision and church membership.

Our period of preparation for the campaign was brief and inadequate, but we were heartened and pleased with the results attained. About 200 new members were received into our churches by letter, statement and baptism. While this result is worthy in itself, we feel larger gains even have been achieved in the stimulation of the evangelistic zeal of the church membership. Men and women by the scores have found themselves in the work. They came saying, "Personal work is almost an impossible task for me." They left saying, "It has been the happiest experience of my life."

Look to This Day

THE man who wrote the following words had a fine appreciation of the stewardship of time: "Look unto this day for it is life, the very life of life. In its brief course lie all the verities and realities of your existence—the bliss of growth, the glory of action, the splendor of beauty. Yesterday is but a dream, tomorrow is only a vision. But today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope." Time is the one thing most of us do not value as we should. In youth time is a laggard, in middle life it breaks into a run, in old age it has taken to itself winged feet. Time is a section cut out of eternity for us and defines for us the limits in which our work must be done. It is a great gift with a great responsibility attached. To know the value of time we must know the value of the fragments of which it is made up. To make the most of the hour we must make the most of the minutes of which it is composed. The most dangerous moment of a man's life is reached when time hangs heavy on his hands. Time is not measured by hours but by what we put into the hours. Some moments of life are bigger than others, bigger not alone in emotions but in results. The light shone around Paul but for a moment, but that moment bore the germs of the church of the Gentiles and an enlargement of the world's knowledge of the Redeemer. We can never be sure which moment carries the crisis of our lives, therefore we must not waste any. Our time, all of it, belongs to God and we must use it as his stewards. I must use my time to help bring in the Kingdom of God. Such an expenditure of time will not be in vain.—H. R. MacMillan.

Mrs. Taylor Dies

THE sympathy of the brotherhood will go out to Alva W. Taylor, secretary of the Board of Temperance and Social Welfare, in the death of his wife, December 21, at their home in Indianapolis. They were married while he was preaching in England. A visit last summer to her native land greatly refreshed and strengthened her for the time. She leaves a grown daughter and a son of seventeen.

We search the world for truth; we call
The good, the pure, the beautiful,
From graven stone, and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

—*Whittier.*

In the Line of Advance
Portion of the students at the Boys' School, Harda, India.

Sending the Church to School

By DONALD A. McGAVRAN

OUR "self-supporting, self-governing, self-propagating Indian church" is, nowadays, going to school. The men and women who in the future will form that kind of a church are today in our mission schools. They are either Christian children born in the faith and put into our hands for training or they are non-Christians who are in our schools for from four to ten years receiving regular instruction in the Bible and subject to those Christian influences which we are able to throw around them.

Every morning in which school is held over a thousand youngsters in varying degrees of clothing and cleanliness come to our primary schools. Here they are taught just the elements of "readin', 'ritin' and 'rithmetic" and such Biblical instruction as is suited to their age. Primary schools are of all kinds and conditions. Some are in agricultural districts and some in towns. Some are among people in whose families for hundreds of years there have been educated gentlemen, and some are among folks none of whose ancestors for generations have been able to read or write. Some of the schools are filled with nicely dressed, well-to-do pupils, others with those whose apparel is noted for its scantiness. In some we have only Christian boys or girls—schools are never co-educational—and in others only non-Christian. Bringing the light of learning and the knowledge of God to these hundreds day after day, who but for our efforts would be ignorant and without the knowledge of God, is an opportunity and an occasion for thanksgiving. Those who graduate from the primary schools pass on to our middle schools, which correspond roughly to the last four years of the American grammar school. The number of these middle schools is smaller but the opportunity for influencing life and character is even greater. It is at about this stage in school life that, among our Christian boys and girls in boarding schools, their life work begins to be determined, according to their capabilities, and they receive special vocational training. Some are to become teachers, others carpenters, others housewives, others preachers.

A comparatively few go on to high school. There are several reasons. For one, neither they nor their parents see any particular need of such "advanced" education. Then again the children are urgently needed to help earn the family's living, and so quit school and go to work. There are also quite a few who are not suited to the mental work required in the high school. Those who do get to high school however are a picked lot. It is a pleasure to work with them. Kenneth L. Potee, in charge of the Harda high school writes, "Here are boys who know nothing of Christ or his way, they have never questioned the correctness of the paths their fathers trod. To remake their thinking, rechart their lives, re-establish the basis of religion, to teach faith in a person rather than in ceremonies and rites, is a task that challenges." The high school work is and must remain an important phase of our school work.

THE most advanced school in our school system, taking some Christian boys who pass through the high school, is the Bible College at Jubbulpore. It prepares our teachers of religion, Bible women, pastors and evangelists. It is an institution constantly teaching, reteaching and inspiring the leaders of our Indian church.

Quite a number of extra school activities are carried on in our boarding schools and our middle and high schools. Athletics of various sorts are popular. Wrestling, field sports, and such English and American games as hockey and volley ball are much in favor. Scout work is gradually taking hold and a number of our missionaries

and co-workers are becoming trained scout-masters. The scout movement is excellent for breaking down prejudice, getting boys of different castes to mingle, and for producing a fraternity of feeling. Among our Christian girls there are a few troops of girl guides. These are doing excellent work.

Our schools have the ever-with-us problems of capable, well trained teachers and suitable equipment, but in addition to these the local situation at present is calling for the solution of several rather interesting problems. The first is that of educating in our boarding schools and not de-Indianizing. How can we feed our wards good food, dress them properly, keep them clean and healthy, provide them with decent living quarters and yet not educate them to a standard of living which neither they nor their children can hope to maintain? Another difficult situation arises in our rural schools. In these districts where there is little literature in the Hindi language and where there is no habit of, nor need for, reading, instruction in the three "r's" is very academic and apart from the life and interests of the people. Yet literacy is essential if they are to progress. How to educate in the field of the needs and interests of these simple village people, and at the same time to teach them to read and write, all in three or four years, is a far-reaching problem.

Then again all our schools in order to be recognized and to be entitled to receive funds must come up to a fairly high government standard. How to meet this requirement and yet put on an adequate program of religious training is one of our immediate problems.

BECAUSE the government of India is doing more and more to educate the people and after a period of several years will easily be able to take over all secular education, the spread of learning as a mission aim decreases in importance. However the unparalleled opportunity which our schools give us to plant the gospel in the lives of our pupils makes it imperative that we continue all our schools, paying particular attention to religious and moral instruction. The schools give us our best opportunity to evangelize.

Realizing this, the mission has appointed W. E. Gordon as director of religious education. This new departure, dating back to 1923, is a happy one for it appoints to a needed work an able man. It is already bearing fruit in an increased recognition of the need for skillful and graded religious instruction, and in a re-emphasis of the first purpose of the Christian schools—the establishment of the Kingdom of God.

Our Indian schools are attempting a threefold task: To give their pupils a thoroughly good education; to bring the non-Christian students to a knowledge of Jesus Christ and into discipleship to him; and with the Christian pupils, to look ahead twenty years, see the church of that day, and mould for it a fit, useful and consecrated membership. This is a task which demands our best. It is a task that challenges us who have pledged our lives to its accomplishment and should present a like challenge to you who have sent us forth and whose prayers and abiding interest we claim.

An Evangelistic Charge Through the West

EACH year the Commission on Evangelism of the Federal Council of Churches, Dr. C. L. Goodell secretary, takes two trips of about two weeks each into some part of the nation. This plan has been followed for two years. The commission is made up of evangelistic secretaries of the various religious bodies represented in the Federal Council.

Once a year all of these men meet at Northfield, Massachusetts, usually in June, for an evangelistic retreat. Then in September and January they get together for their visits to the churches in the various centers. Fellowship among these men is rich and splendid, with Dr. Goodell as the leader.

In January the team left Chicago on the 13th, to begin a series of one and two-day conferences on the west coast. The itinerary included such cities as Spokane, Seattle, Portland, San Francisco, Oakland, and Los Angeles.

It is the plan of the party to meet all of the Protestant preachers in each city to discuss and plan best methods of evangelism. This will help all the churches in each center to get started on their pre-Easter evangelistic crusade.

Jesse M. Bader and W. F. Turner will travel with the Goodell party, taking part on the program in each center. In Spokane, Oakland, Los Angeles, and Denver, they will help the state secretaries hold a one-day evangelistic conference with our ministers.

"Black is a Beautiful Color"

IN the leading article in *The Christian Herald* for November 29, 1924, Willard Price, formerly editor of the *World Outlook,* discussed the new attitude of, and toward, the Negro in America. "The Negro is becoming proud of his black skin. 'Mother, I want a black doll,' is the demand of a modern Negro child . . . Hundreds of thousands of midnight dolls are being manufactured to meet the demand of a race that is coming into a proper pride in its own character and merit."

Introducing the subject of the Negro's present day achievements, Mr. Price said, "The new glory of black is the growing success of the Negro. Any skin that encloses a success is a good skin. Formerly the black depended upon the white for everything. Now he depends upon his own race. He has his own black lawyers, judges, surgeons, nurses, dentists, authors, actors, architects, chemists, his own banks and his own newspapers." Furthermore, "the world often forgets that the Negro has an ancient history which yields in majesty to none. He derives his heritage not merely from the jungles of Africa, but from the fertile valley of the Nile, whose monuments are still among the supreme wonders of the world. . . There are eleven million Negroes in this country. One person in every ten is a Negro. . . With his growing achievements he also has a natural and growing resentment for the discrimination with which he is treated everywhere."

Evangelizing in Australia

By JESSE R. KELLEMS

EVANGELIZING in Australia does not materially differ from such efforts in America. Among our own churches the reason for this is to be found in the fact at America has set the pattern for the Australian hurches of Christ and they have followed it closely. ur work in the land of the Southern Cross began with e coming of American evangelists who attracted great udiences in the largest buildings obtainable. There is no ubt that the biggest lack in evangelism in the great new uthern country is that enough of it is not done. But is is a fault which can be laid at our own doors. If we uld get every minister among us to hold one revival a ar we would have many times the number of additions ported at present.

Our own experience in evangelism in Australia was ith a type of work not usually carried on there: union etings of our own churches. And yet, since the Aus alians do this sort of thing better than our own people, may be of profit to consider briefly some of the benefits sulting from such efforts.

The advertising value of a great union campaign of hurches of Christ is tremendous. The largest building hich could be found, centrally located and easily acces ible, was secured. In the Melbourne campaign it was Wirth's Olympia, a great bowl-shaped affair just across he river from the central station. It seats six thousand people and has accommodations for a choir of 1,300. Such a place of itself would draw the people. They were accustomed to go to this building for union meetings of the Chapman-Alexander type. It was a big undertaking for our people and yet, with the faith which is so characteristic of them, they went into the task determined to fill that building and have a wonderful meeting. The size of the mission also attracted the attention of the newspapers, with the result that our cause received more publicity in these campaigns than ever before. Thus the union effort because of its very size attracted the interest of the whole city. Then, too, such a meeting inspired a greater respect for our people than the commonwealth had had for them before. We had been known as a nice little sect which worshiped in small buildings and did not take a very large part in the affairs of the world. When, however, sixty Churches of Christ united in one great effort to make a deliberate bid for a city the people everywhere began to sit up and take notice.

The brotherhood spirit shown by all our churches was one of the most impressive features of the work. I have never been any place where the whole church worked together as a unit as they do in Australia. They are one big family. They demonstrate the New Testament unity. It is a unity in which "they all speak the same thing." The "open membership" question does not bother them. When one comes to the place that he does not believe the historic position of the Churches of Christ he goes off and joins one of the other religious bodies which teaches the things he does believe. They have a unity of spirit because they have a unity of faith. They can teach our own great American brotherhood a wonderful lesson here. We can differ in the matter of opinions; that has ever been the very foundation of our plea. But when it comes to a matter of faith, a matter which has been definitely revealed, there must be unity. We must speak the same thing on the deity of Jesus. We must speak the same thing on the resurrection of our Lord from the dead, as that resurrection is revealed in the New Testament. We must speak the same thing on obedience to him in baptism. These things, and many others, have never been in the realm of opinion. They are matters of revelation; to believe them is to be a Christian, to deny them is not to be a Christian. They are matters of faith and in faith we are to be one. One other good reason why the Australian brethren are united and have never been bothered with open membership is that they have the example of the Baptists to shun. They have seen the Baptist brethren make baptism optional. From the time they did it they have declined in influence and power.

THE Australian churches are united in their evangelistic and missionary work. Whenever one church goes into an effort, all the rest of the churches are vitally interested in it. They attend, and they give, for they all feel that it is the work of the whole church. They are one body worshiping in different places. They do not allow one church to grow and become wealthy and influential at the expense of the others. It is impossible to build up a great church of a thousand or twelve hundred members. When one of the congregations begins to get too large another is formed and part of the membership of the big church assigned to it. One church does not steal members from other Churches of Christ. A man belongs to the church which is nearest to him. He does not go to church because he likes the preacher; he goes for the Lord's Supper and to do his work as a Christian. Some of our biggest men worship in churches with a dozen or twenty members. The Australian brethren are not as yet worshiping at the shrine of the god of magnitudes. God grant that they may never do so.

There are some weaknesses observable in the emphasis upon the family spirit. I have not time in this short article to elaborate them. Such a system does not tend to develop a great ministry. The years will modify this, however. While the ministry is not developed to the same degree as in our American brotherhood, I am sure the elders and deacons are better than ours. They have a deeper sense of their responsibility than ours in the homeland. Most of them can preach an acceptable sermon and all of them can lead in a service.

A third notable characteristic of our work in Australia

which impressed us in our evangelistic tour is the care bestowed upon the members who move from place to place. I asked one of our preachers in Melbourne about the unidentified members. He looked at me with a blank expression. The thing was incomprehensible to him. An unidentified member in a place where there is a Church of Christ is a backslider. As soon as one moves from one city to another he automatically becomes a member of the church in the new location. He is not asked to join over again. When Sunday morning comes he goes to the church and sits on the front seat. Some time in the service he is introduced to the congregation as a member. The Australian system of caring for the members who move from place to place is right and ours is all wrong. I hope some day we will come to this plan in America and stop the tremendous leak in our brotherhood.

The Australian brethren are a spiritual people. They still have the family altar in the home. I was not in a single home that did not close each day with a reading from the Sacred Book and a prayer by the visitor or some member of the family. The prayer life of the brethren was a wonderful factor in the success of the work of soul-winning. And these prayers were not offered in the co-operating churches alone. The people all over the commonwealth were engaged in prayer that the work might go forward with great power. The churches at a distance also sent in their offerings to the central mission committee. Some of them were hundreds of miles away but they felt that the effort was one on the part of the whole Church of Christ and they wanted it to succeed gloriously.

Such an article as this could not be complete without a reference to the wonderful singing of the Australian people. Our choir in Melbourne numbered 1,350. In Adelaide we had 700 in the chorus. I have never heard people sing anywhere in the world like they do in those beautiful lands far down under the blaze of the Southern Cross. Everyone sings. Most of the people read music. At the close of the last night service in Melbourne a Mormon preacher, who was present, said to one of our members, as he went out the door, "I never expect to hear anything like that again until I get to heaven." If one has heard an Australian audience sing *Oh for a Thousand Tongues* or *Crown Him* or *Lead, Kindly Light* he has heard the greatest congregational singing on this earth.

One feature of the recent campaign which is full of promise for the future is the increased evangelistic zeal which has resulted from the work. Missions are being conducted on a larger scale than heretofore. A greater number of churches are engaging in the work than have done so before. A great new continent is awaiting our plea. It is to be the America of the future. We can become there what we are here if we are willing to pay the price in earnest evangelistic campaigning. I believe our Australian brethren are alive to the task.

The Glory of the Seventy-Five Years

By W. F. RICHARDSON

Part of an Address Delivered at the Cleveland Convention, Jubilee Session, October 15, 1924.

FEW passages in American history so stir the blood and quicken the imagination as that which recounts the story of the "Forty-Niners," those brave Argonauts of the nineteenth century, faring forth in quest of gold, and destined to discover treasure far exceeding the "Golden Fleece" of Colchis. Some made their long journey around Cape Horn; others crossed the Isthmus of Panama to find passage on a coasting vessel to their destined port on the Pacific. Still others set forth in their white-topped wagons, wheeled vessels of the wide and sandy desert, to traverse its weary wastes, and to surmount the lofty mountain passes, more forbidding than the stormy waves of old ocean. Undismayed by tales of hardships to be endured, of cunning and treacherous foes lying in wait to kill, of death itself that claimed increasing score of victims, drawn ever by the lure of gold, the farmer left his plow, the mechanic his shop, the merchant his store, the student his books, all, that they might find the gold for which men have ever toiled and suffered and died. They were successful in their search, and, opening up the veins of Mother Earth, enriched the blood of commerce for the world, and set in motion forces that have built upon the Pacific slope a group of free and prosperous commonwealths, to add their strength and glory to the nation.

The same year that witnessed these hardy pioneers venture forth in quest of material riches saw another group of earnest men, who were animated, not by desire of earthly wealth, but by a passionate longing to share with all other men the treasure which had been committed to their hands, launch the bark of their holy enterprise, with intent to circle the earth and reach all nations; and to pause not until the last soul of man had heard of the Pearl of Great Price that might be his for the asking.

The American Christian Missionary Society had for its declared aim, "The preaching of the gospel at home and abroad." To the faint-hearted their undertaking seemed an impossible one; to the indifferent and selfish it appeared foolhardy. They were a feeble folk, few in numbers, poor in worldly wealth, and forced to contend against ignorance and prejudice in every community which they entered with their plea. They might well have been excused, had they tarried a while longer to strengthen their stakes, before be-beginning to lengthen their cords. But they were men of vision. They were men of faith. Their commission expressed the will of the Master whose bondslaves they were proud to be. He had said for them to go into all the world and preach the gospel to the whole creation. They would not, they dared not, ignore this

preme obligation of discipleship. Meeting in the y of Cincinnati, they organized our first missionary ciety, out of which have sprung all our varied or- nized activities, and whose seventy-fifth anniversary e are here celebrating, together with the Golden Jubi- e of one of her noble offspring.

But this adventure was not the first pilgrimage of ith upon which our fathers had embarked. Just forty ars before, in the year 1809, a few of them had been embers of a company whose experiences supply one the most remarkable chapters in the history of mod- n Christianity. Indeed, the whole story of our move- ent is strangely paralleled by that of our country; nd is most strikingly illustrated by the leading facts at set forth the birth and development of the United tates. Nor is this at all strange, when we remember w peculiarly our movement relates itself to American eals and principles.

The history of the United States of America naturally vides itself into four periods, more or less distinct, hich may be designated as those of Discovery, Revolu- n, Construction and Conservation. Let us consider ese in the order named.

The Period of Discovery

The wonderful achievement of Christopher Columbus as celebrated in the Chicago Exposition of 1893. It as a worthy display of the progress and products of e New World which the brave Genoese discovered in 492. Loosing from the port of Palos on August 3rd, e sailed the uncharted ocean for weary weeks, until, n October 20th, he set foot upon the Island of San alvador. He was searching for a new and shorter ay to the East Indies; he found a New World. hough never himself setting foot upon the mainland f the North American continent, he opened the path or the hosts that have followed him. His geography as sadly at fault, and has given place to the more ccurate chartings of his successors; but his name will ver have place among the immortals, because of the atience and faith with which he pursued his pilgrim- ge of discovery.

In a like spirit of holy ambition, and with equal faith nd courage, our fathers set forth from their ancestral ome, following the beckoning hand of God, seeking for larger liberty of thought and life, and hoping to find a common ground upon which all believers in Je- sus Christ might unite, and the unbelieving world come to faith in the Son of God. The Declaration and Address of Thomas Campbell will in time to come, rank with the Ninety-five Theses of Martin Luther, as a second Magna Charta of Christian liberty. With the legend inscribed upon their banner, "Where the Bible speaks we speak, and where the Bible is silent we are silent," they began their plea for the unity of the divided Body of Christ. Abandoning the inaccurate human charts by which other religious leaders had guided their vari- ous movements, these looked only to the Star of Beth- lehem for sure determination of their course. Christ himself, rather than labored speculations about him, became the central object of their faith.

Thus unhampered in their study of the Scriptures, they found new sources of spiritual wealth, in the com- mon priesthood of all believers, and their common privileges in the Kingdom of God. The present-day prevalence of "lay" leadership in the churches owes much to the Disciples, who very early in their history denied the arrogant claims of the clergy, and insisted upon the equality of all the children of the kingdom. New light broke forth daily from the word of God. Christian experience, like the manna of old, they gath- ered fresh every day. Under the leadership of "the Prophet greater than Moses," they were bold to turn their backs upon the strife and bitterness of the past, and go forward to the better things of which they felt assured by the promises of God.

The Period of Revolution

The second period of our country's history was that of revolution. A new world could not permanently rest content under the domination of Old World ideals. The freedom enjoyed by these pioneers attracted to our shores increasing numbers of ardent spirits, eager to find release from the bonds of priests and kings, and a Parliament in whose election they had no voice, and from which they sought in vain to secure their rights. Seven years of struggle culminated in the liberty of the thirteen colonies; and there began on our Atlantic Coast an experiment in self-government which its ene- mies fondly hoped would meet with failure, but which, under God, has proved the most remarkable and suc- cessful in human history.

Like these revolutionary patriots, the fathers of our movement, upon the discovery of the new continent of truth opened to them through their repudiation of hu- man authority in religion, met with such opposition as left them no other alternative but to assert and main- tain their liberty in Jesus Christ. Their chosen motto, "Where the Bible speaks we speak, and where the Bible is silent we are silent," soon brought them face to face with serious questions. No sooner had Thomas Camp- bell concluded the reading of the Declaration and Ad- dress than indications of intense feelings were visible. Andrew Munro, a shrewd Scotch Seceder, slowly arose and said: "Mr. Campbell, if we adopt that motto as a basis, then there is an end of infant baptism." Mr. Campbell replied: "Of course, if infant baptism be not found in Scripture, we can have nothing to do with it." Thomas Acheson, a man of warm impulses, sprang to his feet and said, "I hope I may never see the day when my heart will renounce that blessed saying of the Scrip- ture, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'" Im- mediately James Foster, another sturdy believer, spoke up, saying, "Mr. Acheson, I would remark that in the portion of Scripture you have quoted there is no refer- ence whatever to infant baptism." Mr. Acheson made no reply, but burst into tears and left the room. Such were the spiritual struggles through which these godly men passed, in attaining the freedom they craved.

Having set their faces toward the rising sun, they turned not back. Searching the Scriptures, wherein they

believed was revealed the way of eternal life, they abandoned those abuses of, and additions to the "simplicity that is in Christ," and began the practical use of the motto they had chosen. Human names gave place to the designations found in the New Testament for the followers of Christ; the sprinkling of unconscious infants was replaced by the burial of penitent believers with their Lord; the Lord's Supper, beautiful memorial of the suffering Savior, again became the central feature of the Lord's Day worship; the elaborate creeds of the diverse denominations were rejected, that the simple, yet comprehensive confession of Jesus as Messiah and Son of God might resume its apostolic place at the threshold of the Christian life.

Truly their movement was a revolutionary one. It sorely disturbed the complacency of the clergy, and troubled the minds of multitudes of sincere adherents to the various denominations about them. In many communities was heard the cry, "They that have turned the world upside down have come hither also." The doors of churches, schoolhouses and homes were closed against them, and they were often forced to worship under the open sky. Finding no welcome in the ranks of the organized Christian bodies of the time, they were finally compelled, though with great reluctance, to group themselves into congregations of their own, and thus enjoy the privilege of peacefully proclaiming the truth they had found in the word of God. Through this revolution they had become, what they had hoped never to be, a separate people, thus adding one more to the organized religious forces of the world.

The Period of Construction

A notable volume of John Fiske is that entitled, "The Critical Period of American History." It deals with the experiences of the newly-liberated colonies in organizing their national life, and finding the way to fraternal cooperation between the separate states of the federation. Their problems were neither few nor simple. Could these feeble commonwealths stand without the support of the strong hand of England to steady them? For a time it seemed that the experiment would fail. Strife between the delegates of the several colonies, mutual jealousies regarding the authority and privileges belonging to the several parts of the country, threatened to result in hopeless division. In the end, however, wiser counsel prevailed, and, upon the motion of Benjamin Franklin, they sought divine guidance through prayer, when at once a new spirit prevailed in the assembly. The individual states agreed to surrender certain of their privileges for the common good. The United States became a reality. The great Republic of the West assumed her place among the nations, destined to grow in power and influence beyond the wildest dreams of her founders.

This growth has been the result of cooperation on the part of our whole people. Their voluntary surrender of a false independency did not mean the loss of their liberty. Rather it was the making more effective that liberty. Theirs was a freedom in unity. Their liberty remained, but wedded to an undying loyalty to the nation's ideals and interests. For liberty and loyalty are like the Siamese Twins,—to separate them is to destroy them both. Loyalty without liberty becomes slavery. Liberty without loyalty degenerates into anarchy. Forced loyalty is that of the mercenary soldier. Unregulated liberty is that of the guerilla. The former will, on occasion, desert the flag. The latter will, when prompted by self-interest, attack its allies.

This period of construction was not a brief one. It was a much simpler matter to secure liberty than to learn how to use it. More than a half century passed before the ideals of human freedom expressed in the Declaration of Independence were realized in the abolition of human slavery. The vast territories lying west of the Mississippi waited to be explored and settled. Two generations were required to bring into cooperation all factions of our population, and to fairly enter upon our rich national heritage.

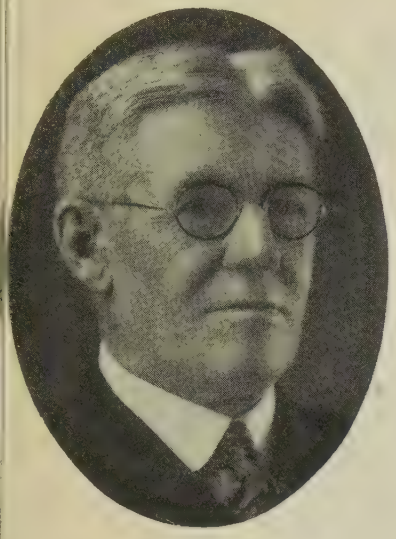
The period of construction in the history of the Disciples followed closely upon the revolution that freed them from sectarian bonds. Early in their advocacy of New Testament Christianity the leaders saw that they were threatened with a narrow interpretation of the gospel, such as would prove fatal to the larger growth and closer unity of its advocates. Our movement was threatened, as Mr. Campbell declared, by "all sorts of men, preaching all sorts of doctrine." This led to his establishing Bethany College, in 1841, with a special view to preparation of preachers of the gospel. At the same time, men of vision perceived that we were not bearing our part in the great missionary enterprise which was stirring the heart of Christendom. We were not being true to our plea for the unity of the disciples of Christ, in order to secure the conversion of the unbelieving world.

Called together in the city of Cincinnati, in October, 1849, with prayer and deliberation, they organized the American Christian Missionary Society, the parent body of all our cooperative agencies. The purpose of this society was "To promote the preaching of the gospel in destitute places in this and other lands." This constructive period covers practically the seventy-five years whose beginnings and accomplishments we are recounting in this convention. It has been an experiment in cooperation, during which many plans have been tried and abandoned, many methods used and laid aside. Others which have proved their right to live are now permanent instruments for the promotion of the cause we love.

Today has brought us, in vivid and eloquent portrayal, the story of the wonderful half-century, "Since the Days of '74." Breathing the atmosphere of a fellowship that knew no Lord but Jesus, and recognized no male and female line of division, it was inevitable that woman should reveal her desire and ability for service in the kingdom. Twenty-five years after the parent society was organized, in the same city where it had its birth, a band of consecrated women united their prayers, gifts and efforts in the Christian Woman's Board of Missions, the first missionary society to be organized, maintained

(*Continued on page* 56.)

A Fellowship of Power



T. W. Grafton

THE National Evangelistic Association belongs to the Disciples of Christ. It has been in existence for a number of years. Formerly its membership was made up almost entirely of general evangelists and singers. Five years ago it was reorganized with a revised constitution. Its membership now includes not only evangelists and singers, but pastors, educators, state and national secretaries, missionaries, and quite a few laymen.

This organization is an evangelistic fellowship. It does not seek to do the work of a missionary society, but rather, its great objective is to foster and promote the spirit of evangelism throughout all of our churches and agencies. The officers are: Charles Reign Scoville, Chicago, president; T. W. Grafton, Indianapolis, vice-president; W. E. Moore, Marion, Indiana, treasurer; E. L. Day, Indianapolis, recording secretary; and Jesse M. Bader, St. Louis, general secretary. The board of directors numbers fifteen, five of whom are elected each year at the annual convention. These serve for a term of three years. The membership dues are two dollars per year. The organization asks for no funds from churches. Its program is carried on by the money received from dues, and gifts from individuals who are especially interested.

E. L. Day

During the last four years, the National Evangelistic Association has met twice each year in great gatherings with effective evangelistic programs, which have been given at the holiday season, and just preceding the international conventions. This year the Association joins with the colleges, the state missionary societies and the United Christian Missionary Society, in the promoting of fifty-seven evangelistic institutes, to be held throughout the United States and Canada during January and the first week in February.

At the last pre-convention evangelistic conference held in Cleveland in 1924 just preceding the great Golden Jubilee convention, thirty-seven states and provinces were represented in the first session on Sunday night. The sessions continued until Tuesday noon. Dr. C. L. Goodell, secretary of the commission on evangelism of the Federal Council of Churches, was the chief speaker during the conference.

Jesse M. Bader

Charles Reign Scoville

The next National Evangelistic Association conference program will be given just preceding the Oklahoma City International Convention, October 6-11. The program will doubtless begin on Sunday night, October 4, and will continue until Tuesday noon. One of America's most outstanding preachers is being sought as the chief speaker.

By its constant promotion of the evangelistic passion and spirit, the Association has done much to bring the evangelistic fervor of the brotherhood to its present height. This "fellowship" is placing emphasis on all phases of evangelism—personal, professional, song, pastoral and educational. It is more interested in the spirit of evangelism than in the methods used. This organization through its service in and for evangelism, has made a place for itself in the life of the brotherhood where hearts beat together for the winning of the world to Christ. It is cooperating whole-heartedly with the state missionary societies, the colleges of the brotherhood and the United Christian Missionary Society in the evangelistic rallies and the pre-Easter Campaign.

W. E. Moore

The Wolf at His Heels

The Challenge of the Deficit

By H. B. McCORMICK

THERE is nothing as challenging to red-blooded men as the difficult. Today the United Christian Missionary Society offers such a task and sounds a note of ringing challenge to the brotherhood. The deficit in the general fund of the United Christian Missionary Society must be wiped out. As long as it exists it will act as a determent to our work. As soon as it is removed our work can move forward as it should.

With this deficit in the general fund removed the department of religious and missionary education can call much-needed workers and enlarge its work; the department of church erection can make loans to many worthy churches which it has found necessary to deny; the department of benevolence can aid children and aged people to whom they have had to deny admittance to our Homes; the department of the ministry can assist aged and needy ministers and their dependents whom it has been impossible to help. With this deficit in the general fund removed the department of home missions can carry forward the work for the Negro, for the immigrant, for the Oriental, for the Indian, for the Mexican within our borders, for students in university centers, for the mountaineer, for the crowded groups in metropolitan centers, for the weak churches in cities, villages and the countryside.

With this deficit in the general fund removed we can more fully man our hospitals, develop our schools, enter new mission stations and open new outstations. The splendid group of educated young people who are prepared to go to the field can be sent out to relieve our veteran workers. Because of this deficit in the general fund it was necessary to cut the budget for foreign missions fifty thousand dollars for the current missionary year. Every item of this decrease cut into the very heart of the work to which years of sacrificial and prayerful service had been given.

Why the Deficit

The United Christian Missionary Society started without a cent in its treasury but with the good will of the brotherhood which had formerly supported the six old boards. Although without funds it assumed responsibility for the work which the six old boards had been carrying on. This meant that it must support missionaries in ten foreign fields, missionaries in most of the states in our Union and all types of missionary and benevolent work formerly conducted by the six boards.

Thus it may be seen that from the day of its organization it faced a deficit until such time as the churches and individuals should send in their offerings. It will be seen, too, that the amount which the churches and individuals would send in must equal the cost of operation or the deficit would continue at the end of the year.

It will be remembered that when the United Christian Missionary Society was organized, the six old boards were receiving payments on the Men and Millions pledges. This made their income larger than normal, and the budgets for the first year of the United Society's life were based upon this larger income which the six old boards had been receiving. Thus the problem which the society faced was that of maintaining an income equal to that which the old boards had been receiving when they were having a substantial income from the Men and Millions Movement. The society faced also the problem of the financial transition at the close of the war. Shortly after the society was formed a financial collapse came, a great number of banks and business enterprises failed and a period of several years of adjustment in the financial world made income uncertain.

Still another problem was the collapse of the Inter-Church World Movement which made necessary the raising of a large sum of money for wiping out this movement's deficit, thus making it impossible to give any attention to the general fund of the society.

Yet another problem arose out of the fact that during the war it was not possible to maintain an adequate building program in any of our fields. This lack of building over a period of years made necessary the raising of a large sum of money for the buildings which were most needed. Again attention had to be given to a campaign for raising a large sum of money for this purpose, while no emphasis was placed on the general fund of the society.

This last period has continued up to the present moment. During the first six months of the missionary year we have received for special funds $553,000 more than we received during the first six months of the last missionary year, and the gain in total receipts amounted to $530,000. But meanwhile the general fund suffered. All of this contributed to the piling up of a deficit at the beginning of the current missionary year, June 30, 1924, in the general fund.

Meanwhile, during the brief period of the society's life we have accumulated assets of $1,262,000, as of December 1, 1924. In addition to this we have $383,000 contingent assets. The only place where we have a deficit is in the general fund.

We Can Eliminate the Deficit

This deficit must now be elminated. It can be done by June 30, 1925, with the most careful cooperation of all the supporters of our united work. Compared with the great financial strength of our brotherhood, the deficit is comparatively small, but when we remember the large number of interests to which the attention of our churches must be given, this deficit represents a real problem.

Our churches are in the midst of the greatest building epoch in their history. Our Bible schools are stressing religious education, and are taking a commanding leadership in that field. The women's missionary societies have just completed the most outstanding single

piece of work which we as a brotherhood have accomplished. Our ability to do is unquestioned. If we can focus our attention upon the one great objective of wiping out the deficit by June 30, we can and we will close this year free from a deficit.

Prayer Is Needed

We, as a people, need to lift to God in prayer this deficit which is retarding the missionary and benevolent work of our brotherhood. We need to make a circle of prayer which will reach around the world. No one thing can prevent our victory in this enterprise save our refusal to pray. God has entrusted us with a great work. He has blessed the lives of men and women who have been called, through us, to his service in many fields. He has lifted us up to become one of the great churches of America. We have the work, we have the means; all we need is grace. His is the commission. Through prayer, he will become the power, and unto him will be the praise.

Congress on Christian Work in South America

Montevideo, March 27—April 8

IN no part of the world are there more remarkable transformations taking place today than in South America. Physically, great stretches of territory which have been far removed from the outer world are today becoming easily accessible. A few months ago it required from a week to ten days to make the trip from any Colombian port to the capital of the republic, Bogota. Today this trip can be made in sixteen hours, by a regular aeroplane service. This will soon transform transportation and affect the whole political, economic, spiritual and educational life of the Republic.

More remarkable transformations are taking place in the social structure of the continent. Formerly there were only two classes, the rich and the poor, the highly educated and the illiterate. While that condition existed, there was little hope for the solution of South America's many social and political problems. With the gradual development of a middle class, with the introduction of a new consciousness of their rights among the laboring people and with a new appreciation of social problems by the educated classes, most of which came about during the World War, there is a breaking up of the old fixed castes and today the social system of South America is in solution.

Most significant of all is the new spiritual movement. In the beginning of the history of these republics all of them recognized a union between church and state. The antagonism of the official church, however, to universal public education and to many of the democratic ideas of the governing classes brought about the separation of a large part of the intellectuals from the church, that group often becoming direct opponents to all religion. A few years ago it looked very much as though the leaders in South America were carrying that continent into a materialistic philosophy where religion would have little place in life. At present, however, there is a marked revival of interest in spiritual matters. Many of the great leaders among government officials, heads of universities, authors and distinguished publicists are now urging the necessity of finding a spiritual basis for national and personal life. It would be easy to cite large numbers of inspiring illustrations of this fact. This particularly is the challenging reason for the Congress on Christian Work in South America.

A noted South American educator said recently that he believed that the congress, if directed rightly, had a peculiar opportunity at this most propitious time to unite the new forces now arising, in a call to the whole continent for a turning from the material to a fresh emphasis on the spiritual. Certainly it ought to mean much, for all concerned, to have a hundred representatives of English-speaking America and a hundred leaders of Spanish and Portuguese-speaking America, accompanied by a number of spiritual leaders from Europe, sit down together for some two weeks in the city of Montevideo to discuss how the great materialistic emphasis noted in all modern life can be overcome by the emphasis on the teachings of Christ. If the spiritual forces are to prevail there must be found some new ways of alliance between them and the great social, economic and educational renaissance. Otherwise the very advancements of modern science will favor the material at the expense of the spiritual. This is the great challenge facing the Montevideo Congress.

Justin N. Green

TUESDAY afternoon, January 6, at the church in Evanston, Ohio, which he has served for nearly sixteen years, the funeral service of Justin N. Green was held. He had died on Sunday night, following an operation for appendicitis which came after an extended period of ill health. Professor Vernon Stauffer, of Transylvania College of the Bible, delivered the principal message. Henry Pearce Atkins, secretary of the Cincinnati Federation of Churches and a lifelong friend of Mr. Green, spoke of his relation to the religious forces of the city, and President F. W. Burnham spoke of his service to our missionary agencies.

Justin Green was essentially a pastor, and he has as nearly fulfilled the ideal as would seem to be humanly possible. Born and reared in Cincinnati, his entire ministry was devoted to that city, where he had been pastor of four of our churches. During those years when the Foreign Christian Missionary Society and the American Christian Missionary Society had their active headquar-

ters in Cincinnati, and when the Men and Millions Movement secretaries lived there, Mr. Green ministered to the souls of a large number of the secretaries who held their membership in his church, and to their families when they were absent. He was the embodiment of kindness, of genuine, unostentatious goodness, and of eternal cheerfulness. He was loved by everybody.

While occupied with the duties of his pastorate, he carried in his heart the vision of the world-wide sweep of his Master's Kingdom, and found opportunity to serve on the boards of our international missionary agencies. For eleven years he was a member of the executive committee of the Foreign Society, and for the past two years was a trustee and recording secretary of the board of the American Christian Missionary Society. His service to these societies was marked by genuine interest, wise counsel, unfailing loyalty, and a generous spirit of fellowship. During the period of the war, he served as a camp secretary under the Y. M. C. A., and was loved by all the boys as a genuine padre. His loss will be a source of grief wherever his name was known.

Besides his widow, he leaves two sons and one daughter; the older son being in the medical department of the University of Cincinnati, preparing to be a medical missionary.

The following article appeared in the Cincinnati *Times-Star* the day of the funeral. Many a reader will exclaim, "That's just like our preacher!"

WARM TRIBUTE TO LIFE WORK OF CLERGYMAN

E. W. Edwards Praises the Late Justin N. Green.

E. W. Edwards, member of the Board of Rapid Transit Commissioners and president of the Edwards Manufacturing Company, sent the following communication to the *Times-Star:*

"The *Times-Star* on Monday contained an account of the death of the Rev. Justin N. Green, pastor of the Evanston Christian Church.

"In the natural course of events, an item such as this is read and then forgotten, but in the passing of this man Cincinnati has lost one whom I believe to be in many respects her best citizen, for his entire life was spent in helping others.

"As a young man he gave up a lucrative position to go to college to study to become a minister and for more than 30 years—day and night—he has been following in the footsteps of the Carpenter of Nazareth, going about doing good. He was the friend of all humanity and helped every individual with whom he came in contact. He followed more closely the steps of the lowly Nazarene than any man I knew. The essence of Christianity is wrapped up in Paul's statement in his letter to Timothy—"Bear ye one another's burdens and so fulfill the law of Christ," and Justin Green lived absolutely up to that injunction.

He never cared for money. Many times I suggested the possibility of his leaving the ministerial field to earn a competence for his wife and children and I, at any time, would have given him three or four times as much as he was receiving, but he was never tempted.

He had great strength of character, but with it all was very gentle. He always avoided the limelight; never sought for places or position, except the place or position that put him alongside some suffering human being.

"From his slender means he would give to help a girl or boy enter college and I know be borrowed money to help a young man make up a defalcation and later saw that young man grow into a useful citizen, husband and father. He was continually bringing me boys for whom he asked positions. There was something about Justin Green's "boys" that made them stand out in a distinctive way. He never placed a boy and then forgot about him; he never induced a man to enter church and then passed on to the next. He was ever watchful and had an ever helpful attitude toward all.

"When the teachings of Christianity can reach down through two thousand years and make a character such as this, no one can doubt its divine origin, or that it will last throughout all eternity.

"An operation for appendicitis, a week of terrible suffering, and as I stood by his bedside Sunday I saw that great heart collapse—and he was gone. The world seemed not so good a place after he went home."

First Things First

IN his first Epistle to Timothy Paul says, "I exhort, therefore, that *first of all prayers and supplications be made.*" Prayer had priority in his program. Our first duty always and everywhere is to pray. If we do that, all other duties become easier. Unless we know the power of prayer, no great task is feasible. It is far easier to give of our substance to the missionary cause or to go in person than it is truly to pray for the kingdom. In the light of eternity, it is astonishing how much time we spend in organization for big appeals, when the real work of missions must be accomplished on our knees. Paul W. Harrison says in regard to one of the hardest mission fields, Arabia:

"Working out here one comes to realize what is true, of course, everywhere, that nothing but God's own divine power can open men's hearts for the entrance of Christ, and nothing but His entrance will meet their needs. That means, I suppose, that the one thing we need is prayer. . . . . It is a hard field, but it is in God's will to see it brought to a knowledge of Christ and God's will is something greater than all the difficulties in Arabia."

By putting these first things first, we will have an outlook and an insight and an outreach worthy of sons of God. Is there not a grave danger that in the present-day emphasis on the social problems of our age, men will turn to every remedy except the one supreme hope of the world, the gospel of God's grace? Is there not a danger that in carrying this gospel, we may fail to emphasize the heart of its message, which is the death of Christ for human sin? Dr. Denney, in his book entitled "The Atonement and the Modern Mind," drives it home unmistakably:

"If the atonement, quite apart from precise definition of it, is anything to the mind, it is everything. It is the most profound of all truths and most creative. It determines more than anything else our conception of God, of man, of history and even of nature; it determines them, for we must bring them all, in some way, into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering . . . . The atonement is a reality of such a sort that it can make no compromise. The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point: the Cross of Christ is man's only glory or it is his final stumblingblock."

If the whole Protestant church would put these first things first—evangelism, the message of the cross and intercessory prayer—the revival for which many are longing and waiting would be here.

—SAMUEL M. ZWEMER,
in *The Missionary Review of the World.*

Wanderland-Wonderland

"A Valentine Party in China"

By

Lucy King De Moss

TING LI and Precious Pearl were so excited when their invitation came, though it was all very mysterious and everybody in the family had to help them read it. You can see it yourself just below:

"What," said Ting Li, "is a Valentine Party?" "May we go, Mother?" asked Precious Pearl.

"Yes, I think you may," said their mother. "You have such very good times at the home of the American children and their feast days are no stranger to you than yours are to them. I will send Tong with your acceptance."

So they went to the party and this is what happened:

The first surprise was right inside the door. It was a great red heart with a hole near the bottom and through this hole the face of an American boy nodding and saying, "Welcome, from the bottom of my heart, honorable guest," which sounds much too grand for America, but is quite all right for China.

Besides Precious Pearl and Ting Li there was Fragrant Flower and John Lo and the Whang children. It was plain to be seen that they were all wondering what it was all about. But presently when the games began they forgot to wonder about anything. One of the games they played was such fun I think you should know about it. They called it "Letting out the Doves." Three of the children stood together. One was the dove, one the hawk, and the third was the owner of both the birds. The owner held them both by the hand, until suddenly he threw the dove into the air and she fluttered and flew away. Waiting a moment he threw the hawk into the air and away he

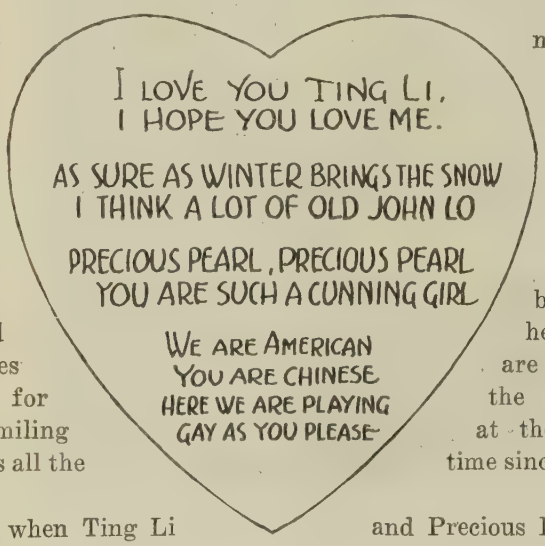
flew after the dove, going exactly in the same path. Everybody was excited and there were shouts and squeals. Then the owner clapped his hands and both the birds started back home. The game is, of course, for the dove to get back home without being caught. It was great fun.

When they were tired of games they sat down and each child was handed a card all fringed and lacy with a verse on the inside, written by the missionary children. Some of them are shown below.

Well, then, of course the children had to know about Valentine's Day. So, while they looked at their own valentines the mother missionary told the Chinese boys and girls the fun we have on Valentine's Day over here in America. "It is 'Love Day,'" she told them, "and a time to say all the nice things you are thinking about folks," and she asked them to read their verses. So everyone did.

The refreshments for the party were puffed rice balls, peanuts, watermelon seeds, and delicious little cakes. There were tiny cups of tea for those who wanted it.

When they got home, Precious Pearl and Ting Li told their mother all about it.



"It was as nice as our New Year," said Ting Li, "only there were not so many people. I like American holidays and I am glad every day for the missionaries who live close to us and are so very kind."

"They have brought happiness to us all," said her mother. "All our god shelves are gone, but in our hearts is love for the God of all the world. Ah (smiling at the children), it is 'love day' for us all the time since the missionaries came."

That night when Ting Li and Precious Pearl went to bed they asked their mother if they might say a prayer that the missionary children said every night. "It's a prayer to Jesus," Precious Pearl explained. Their mother had never heard it before and hardly knew what it all meant but it seemed a beautiful close to the "love day." And this is what the children said: "Now I lay me down to sleep; I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take." And then Ting Li added: "Let all the other children know about love day, too, dear Lord."

I Heard the Message Just in Time

By HATTIE MENZIES

WEEPING and wailing is heard from the little village of non-Christians, beyond the temple just across the road from the mission compound. We know from the sound that someone has passed away from the scenes of life. Upon inquiry we find a woman of whom we are very fond has been bereft of her life companion and protector. A little baby boy in her arms and a girl of three and a half years are left fatherless and without a provider except what the mother can earn by daily labor. This she may do by weeding fields, grinding flour on her little mill; a bit here and a bit there, she may eke out an existence. No wonder she beat her head against the door sill, no wonder she wept until her eyes were swollen almost shut. The widow life before her she knew so well, dark and uninviting. We comforted her as best we could. Never having experienced a Savior's love, nor realizing his loving solicitude for those bereft of dear ones, she could not grasp the promises for the life to come. All before her were the black, desolate, unredeeming phases of superstition in her own religion. "Wicked woman art thou; thou hast outlived thy husband, hence thou must suffer the rest of thy days; the gods are against thee."

Two Christian girls grinding wheat into the whole wheat flour generally used in India

We told her that she might have the grinding of the Christian community's flour to help her earn her livelihood, and gave her what work we could. She struggled on for a few weeks and day by day the lines of despair deepened on her face and we knew she was passing through a crisis—morally and spiritually. We waited to see what her decision would be. We prayed that in the face of all the instruction that she had received, she would choose the right.

One morning she did not come to grind as usual. We wondered—waited. About ten o'clock she came up on the veranda and seating herself said, "*Memsahib,* I have brought these two children to give you, do with them as you wish. I can't go on this way," and she broke down sobbing. I asked her if she did not have sufficient to eat. I knew she had but I wanted her to tell me what was in her heart. "No, *Memsahib,* it is not that. I can earn enough to eat, it is not that," and then she sobbed again. "Well why do you want to give up your children?" "Oh, *Memsahib,* how can I tell you? I shall have to take a man to live with me for my own protection. No one cares whether I live a pure life or not. I go to the fields to weed them or cut the grain and lust is there. I sit in my house to grind and lust enters there. There is no pity for a widow. None. She is the chattel of all. Why, oh why, are the gods so cruel to me? What have I done that I must suffer thus?

Quietly I said, "*Bai* you have forgotten that you can live a pure life and you do not need to give your children away either." She stopped sobbing and lifted her head as if a new hope had entered her soul. "What is it? What can I do?" she cried, "do tell me." "Do you not remember we have told you before that just twenty-seven miles from here is a home for such as you? There is work that you can do, there is protection for you and your children there and your baby can still be in your arms, your little girl can stay with you until she is five years of age, and then she will be near you in the orphanage." "Then send me," she said, "do not delay, I shall go at once."

A bullock cart going to the Widows' Home at Kulpahar was in the yard ready for the journey, and a bit of flour for the way and a few pieces of cloth were brought from her little shanty and off she went, happy that she had found a refuge.

In due time she became a Christian and acted as night nurse in the hospital at Mahoba. Her daughter grew up into a lovely Christian character. With sorrow we saw tuberculosis claim her as a victim. The mother ministered to her lovely daughter in her last days of illness and with Christian fortitude and hope she bore the cross bravely. Three weeks later the baby, who had grown to a fine young man in his teens, was also called to join his sister, but the mother bore it all and murmured not. In a few weeks the mother showed signs of the same dread disease and was sent to the sanatorium at Pendra Road. She recovered and dedicated her life as night nurse to the institution, so long as God gives her strength for it. She says, "If I can help any who are suffering from this disease I shall be happy to spend my life thus. The knowledge of a Savior came just in time to save me from a life of sin. A haven of refuge was given me when I was in such despair that I felt to end all might be the better way. God's message came just in time."

No Grass Growing Under Her Feet

THE first Sunday after reaching Manila I spoke in the evening service at the Gastambide Church and when the invitation was given two young people came forward to make the good confession. In the old days the missionaries did not get such visible results so soon after their arrival. Of course I know very well that these two young people were not the fruit of my labors. Not a Sunday has passed since I came without at least one confession or a baptism or two here in the Gastambide Church. Usually there are two or more to be baptized in the morning from among the Tagalog congregation and one or two from among the young people in the evening service, which is conducted in English.

Last Sunday evening we had a W. C. T. U. silver medal contest in place of our regular Christian Endeavor meeting. We decided that we could make the declamations of the contest ring their message true for the Sunday evening service and with their help link up the idea of temperance as an everyday practice with our Christian theories. I took special pains to keep the message before the folks and after the decision of the judges took a few moments to organize the idea of the evening and extend the invitation. As Dr. Lemmon and Mr. Wolfe were out in the province for the day I had to take full responsibility for the service, so when a young man came forward I stepped down and received him as nearly as I could like I have always seen "other preachers" do. This particular young man is our yard boy and church janitor. He has been a Baptist but since there is no Baptist church here he affiliated with us.

EDITH M. NOFFSINGER.

Manila, Philippine Islands.

A First-Hand Glimpse of the Japanese Mission

By W. E. CRABTREE

MRS. CRABTREE and I are visiting our mission stations and missionaries, not officially but only as interested visitors. We have completed a tour of sixteen days in Japan and during that time have visited every station and met every missionary under the foreign department of our United Christian Missionary Society. We have lived in their compounds, visited their schools and churches, gone on their evangelistic journeys, attended their cottage prayer meetings and been with them in personal interviews. We acknowledge uniform kindness and great pains to minister to us. As nearly as possible we have tried to see through their eyes the work and the fields. We come away with high estimate of their power and zeal, and I wish to speak of their problem and its solution as we grasped it.

I was surprised to discover the profound reverence the Japanese still have for America and things American. They have been hurt but they still have regard for us. At a Tokyo Rotary luncheon I met leading business men of the capital, and heard Ex-Ambassador Hanihara speak. They repeatedly cheered him when he urged all to cultivate good will toward America. I traveled on their trains, walked along their streets in village and big city and went out in the country. Never once was there sneer, insult or rudeness. On the other hand there were smiles, an effort to enter into conversation, offer of courtesy and hearty service. Farmers, housewives, salesmen and college men vied with each other in show of purest brotherliness. Politicians and newspapers may sound another note, but there is no doubt about the genuine interest and kindliness shown us. They still want what we can bring to them. And they are attending our meetings and seeking out our ambassadors for Christ. May I cite a special illustration?

It was our privilege to attend a banquet given in honor of Miss Bertha Clawson at a hotel in Osaka. It was limited to the faculty of the Christian English Institute over which W. H. Erskine presides. There were between 25 and 30 present, more than half of whom were Japanese. Most of them were graduates of American universities. They are teaching English and business courses in this school of ours at very modest stipends, since they do this at off hours from their school instruction in government schools. Most of them are Christians, some are not. But as each spoke, there was a glow as he referred to the Christian fellowship they enjoyed in this school and association. They contrasted it with the spirit in the formal schools. Some of them have taught here for seven years. They seemed greatly interested in America and the religion that made America. I find that my experience has been that of all our missionaries, even during the days immediately following the passage of the immigration amendment. Of course, as with us, there is a large indifference to all religions. However, there is absence of prejudice against us, and a deep respect for us, with the attentive ear it brings.

I felt encouraged at the contacts our brethren are making. I noted their use of schools from many kindergartens to the Margaret K. Long and the Boys' Middle Schools at Tokyo. The connection with the family life is used to Christianize individual and group. I saw it in social settlement, when Christ's power to heal the hurt of the world was so manifest. I saw it in the evangelistic service, the itinerating tours, on which such as McCall take along the bedding and sleep at times in the churches, everywhere preaching and confirming the saints, and in the use of national festivals where all-day services are held. I saw it in the literature distribution, which often led to interviews with hungry heart exposure. I saw it in newspaper evangelism bringing inquirers to the appointed place. It was surely present in prayer services in the cottages which we attended. Contact for Christ; seed sowing and reaping from time to time. I feel with such meager funds as we furnish, with delicate matters between the races respecting leadership, with fewness of workers, with trend of the times in Japan, our Spartan band is doing a remarkable work. Surely the situation appeals to us of the homeland to enlarge the work in a worthy fashion.

There is one opinion and not two, that Christianity is much more powerful in Japan than organization would indicate. Twelve years ago it was recognized officially along with Shintoism and Buddhism. There are very many secret believers. The Japanese has not been trained to worship in assemblies nor to depend upon concert of action in religious matters. The Empress who visits this week in old Kyoto, will include Doshisha, a Christian school, in her tour, for it is known that her life, as a young girl, was mightily influenced by a music teacher from this Christian school. All walks of life feel the gentle touch of Christ and he is becoming more powerful all the while in Japan.

Another Missionary Athlete

THE appointment of Dr. Theodore Howard Somervell, holder of the official record of 26,985 feet reached in the attempt to climb Mount Everest, as a medical missionary under the London Missionary Society for work in India, has stirred wide interest. Coming in conjunction with the announcement of the impending appointment of Eric Liddell, Olympic prize winner, as a missionary under the same society for work in China, made in the October *Review*, the attention of a large portion of the British public ordinarily indifferent to such matters has been turned to the overseas enterprises of the church. Dr. Somervell, who made his record climb of Everest in 1922, and was a member of the 1924 expedition, has stated that his decision to enter missionary service came as a result of spending ten days with a professional friend who was conducting a missionary hospital in South India. He said: "The sight of the appalling needs of those people in southern India changed the whole course of my life, and I could not possibly do anything else but go back."
—*Missionary Review of the World.*

Idol worship along a Japanese roadway

Meet the Workers

By GRETCHEN GARST

BECAUSE of the absence of many of the teachers during the summer and the poor health of the pastor and his wife, the Fukushima, Japan, church school was closed through the month of August. The first thing after the return of the workers was a conference about plans for the new term. The church building here consists of two parts, the auditorium which is built in foreign style, and Sunday school rooms which are Japanese. To the present time, the entire Sunday school sessions have been in the Sunday school rooms. As an advance step the plan for the worship period at the opening is in two sections, the older children in the church auditorium, and the youngest classes, three in number, in the Japanese rooms. This allows for variation according to the age of the children, and also allows for greater expansion in numbers. The next thing is to get the increase that the plan allows for!

Would you like to meet the teachers? Mr. Omi is the pastor of the church, and he leads the opening and closing exercises in the auditorium. His wife has the largest girls' class. Miss Kyotsuka is the woman evangelist who lives in the home with Miss Richey and Miss Garst. She is a very small person, but very energetic and full of fun. She teaches a large class of girls. She is a walking miracle. While still in school (she is a graduate of the Margaret K. Long Girls' School) she had a very serious illness and was in a cast to overcome spinal trouble. Through it all she was as cheerful as if nothing were the matter. Mr. Oda is a student in the higher commercial school. His brother is pastor of the church in Tsuchizaki, the port town near Akita. This earnest young man teaches the older boys, from the third to the sixth grades. You see, there aren't as many teachers here as there are in most church schools at home, so there can't be as many classes. Most of the children think that they are through when they graduate from the public schools, and do not come to the church school any more.

In the group of younger children, the teacher of the boys who are in first and second grades is Mr. Tsuguchi, also a student in the higher commercial school. He became a Christian at the time of the evangelistic work with Mr. Kimura last year, and is a very earnest worker. Miss Okano teaches the girls who are in first and second grades. She also plays the organ for the morning church service. Her family is the most faithful connected with the Fukushima work. Miss Fujimori is the teacher and general helper who lives with Miss Richey and Miss Garst. She teaches the children who are not yet in school, in other words, the church school kindergarten. Through the efforts of these workers many children are having the privileges of a church school. The hope is that advance may be continuous until there is a school that holds people through all of life. One of the schools such as you are all familiar with, set down in Fukushima City, would be an eighth wonder of the world!

There is to be a Sunday school rally in Sendai, the "Metropolis of the North," from October 16 to 19. Our pastor is to represent the city Sunday School Association, and four representatives are to go from the Fukushima church school. Our church in Sendai has its part in this effort which is carried on by all the Protestant churches in Sendai. Mr. Imamura, a member of our church, is a secretary of the National Sunday School Association. He has recently returned from a trip abroad which included attendance at the World Sunday School Convention. He is to be in Fukushima for at least one meeting after the Sendai rally. His presence will be an inspiration and help. The hope is that he may be here long enough to allow for a meeting for parents of Sunday school children.

Rumors of War and Works of Peace

By MARY KELLY

A Glimpse of Miss Mary Kelly's Home in Nanking

ON arriving from America September 10 we found Nanking distraught by fears of the Chinese civil war. A few days before thousands of people had left the city taking their valuables. Other thousands had gone to the missions begging leave to take refuge behind the American flag. Here at South Gate our Chinese pastor, Mr. Hsia, had enrolled nearly four hundred, whereas three hundred would crowd us greatly even for a few days' siege. This was only a fraction of those who came to plead for just a spot to stand upon in case of trouble. We could only promise places to the Christians and their children and the neighbors whose land touches ours.

Tales of the horrible suffering of the residents in the war area came to us and pleas for workers to do relief work. Pastor Hsia with several other Chinese pastors and missionaries went from here. Pastor Hsia rendered about six weeks of most acceptable service in getting civilians to places of safety, feeding the hungry, ministering to the sick, rescuing people from burning cities, etc. He sent a call to the church for clothes and collected 1105 garments.

Government schools did not open. Many students, girls especially, were afraid to start to school. But now things are going on more normally. Our lower primary girls' class has forty-two pupils and the higher primary only eleven. It is the older girls who are in danger when the soldiers are on the rampage. The primary boys' class has twenty-five pupils.

One of the finest features of our work here at South Gate, Nanking, is the splendid primary Sunday schools conducted by Mrs. E. P. Gish. Her normal class consists of thirty-nine young people, all members of our own church who come from the college of the University, from the high school of the University, from the seminary, from government schools, from our Women's Bible Training School and our primary school teachers. In addition there are eight students from our higher primary schools being trained as assistant teachers.

Mrs. Gish has the faculty of inspiring these young people with such love for this work that many of them come two and three miles every Sunday, most of them walking both ways,

Five Sunday schools are in progress at the same time on Sunday afternoons with an average attendance of three hundred and fifty children.

We are again endeavoring to get every Christian and inquirer enlisted in systematic Bible study. Aside from our Sunday school work, our women workers teach regularly in twenty homes every two weeks and in seven other homes every week.

We have eighteen women inquirers, ten of whom are reading the Bible or learning to do so. The others are being regularly taught. More than twenty Christian women are doing Bible study in midweek classes making, with our women in the school, over sixty women doing regular systematic midweek Bible study.

The *Missionary Quarterly* continues its educational mission among our Bible schools with increasing effectiveness. David H. Owen, director, Independence Boulevard Church of Kansas City, writes: "We are using it throughout the school by departments." W. C. Bower, professor of religious education in Transylvania, writes: "I am this day requesting the librarian to add the *Missionary Quarterly* to our list of periodicals." H. L. Stanforth, superintendent Mt. Rainier, Maryland, writes: "We have used this quarterly since the first copy was issued. I hope it will continue to grow in use in all our schools."

Finding Christ for the Red Man

By S. B. BRADEN

A QUARTER of a century ago it was freely predicted that the days of the American Indian were numbered. This was due to the seeming inability of the red man to withstand the shock of a white man's civilization. In the light of a recent announcement issued by the Department of Indian Affairs, those predictions need to be greatly modified. The Indian census of the last decade shows our Indian population now to be on the increase. This about-face condition is obviously due to the fact that the Indian of today is successfully overcoming those conditions which a generation ago imperiled the continuity of his race.

When it is remembered that the present day marks the advent of the second generation of the educated Indian, it is easy to believe that the outstanding feature toward this new condition has been the educational policy of the government in Indian affairs. This policy today is evidenced in the 250 schools which the government maintains for the training of Indian youth. The capacity of all these schools is 30,766. These, together with pupils in private and public schools, make for an enrollment of 62,764 students or 72% of the Indian youth in all schools.

Haskell Institute, the largest of these government Indian schools is located at Lawrence, Kansas. This school has this year an enrollment of 972 Indian students from twenty-eight states and representing sixty-five different tribes. The school carries twelve grades of instruction and includes a normal training course for teachers, also a commercial course preparing students for civil service in the department of Indian affairs. The school follows the half-day school, and half-day work plan. Thus industrial training alternates with the academic. In this way the Indian student is being trained for the practical affairs of life.

It will be seen that the government is thus making ample provision for the material side of the Indian's education. But the Indian, like every other member of the human family, needs a training in high ideals, noble motives and spiritual purposes. He needs a training of the heart as well as of the head. This is the task of the church. When all things are taken into account it does not seem too much to affirm that perhaps no more fruitful field for religious education is offered anywhere in the country than in these schools. To quote from one of the superintendents of these schools: "One wonders why the churches have been so slow to realize that here they have a great mission field in concentrated form, with young people of the most impressionable age right within their gates, the men who will be the guides of the destinies of their race in the days of tomorrow."

An Indian leader of his race has wisely said, "Health, education and character are the outstanding needs of the Indian today, but the greatest of these is character." It is this important element of the Indian's training that the religious forces are aiming to supply. For the past two years the United Christian Missionary Society through the Kansas University Bible Chair has shared in the work of providing religious instruction to a group of Indian students at Haskell Institute. Our responsibility has been with what is called the "All-Nations" group. This group this year is composed of seventy-four students from fourteen states and representing twenty-eight tribes. About one-half of the group are non-Christian. Of the other half, thirteen are members of the Christian church. The remainder are identified with religious bodies having no church or representative at Lawrence.

We arrange for one hour of intensive religious instruction for the group each week. This is given on Tuesday evening. A simple program is followed. We find that Indian youth literally revels in singing, therefore we use a portion of time for singing hymns. This is followed by the group repeating from memory some suggestive passage of Scripture and after prayer the remainder of the time is used in a study of the contents of a few of the most important books of the Bible. In addition to this the Institute authorities make it possible for the group to attend church services once a month. Besides preaching to this group once a month we have been afforded the opportunity of speaking to the entire student body of the Institute three or four times a year. Once each year a social evening is spent at Myers Hall. University students of the Bethany Circle and the Disciples Club render valuable assistance in all these activities.

The results of the work have been most gratifying. Several take prominent part in the "Y" activities of the Institute. One was elected as delegate to the annual Older Boys' Conference. It might be mentioned incidentally that the Hi Y of Kansas this year has an Indian for its president. At the Easter season last year nine confessed Christ. We are praying that many more will make the great decision the coming year. On the whole the members of the group show a deep interest in religious matters. They seem desirous of becoming familiar with the facts of the Bible and the religion of Christ.

Opportunity Knocking in Jhansi

We are running a very successful night school for young men employed during the day in the railway workshops and private stores. This is a great opportunity to keep in touch with boys who were formerly in the day school, thus carrying into their young manhood the Christian influences begun when they were boys.

The railway people have offered us 15,000 rupees for a school building provided we raise the rest. The offer has been open for five years but we have been unable to avail ourselves of it. They plan to enlarge the shops 50%, which means a large increase in the population and more children in our schools.

W. E. GORDON.

Jhansi, India.

Students of Haskell Institute entertained by Mr. and Mrs. Braden, who are seen in the second row, to the left

Hats Off to Him

By A. G. SAUNDERS

TO the friends at home all missionaries look alike. But missionary work actually covers a wide range of circumstance. The life of a Manila worker is quite different from that of his brother in the province. Manila is modern where the missionary meets it. It gives him all the conveniences of a city at home. Certainly it has its distinctly mediæval sections. It contains buildings bearing sixteenth century dates. These things relieve the monotony of mere modernity and add an element of interest no modern homeland city can know. Rain or shine the morning paper awaits the Manilan's opening eyes. Over the telephone he orders fresh butter and fruit, which a motor truck presently brings to his door. On the other hand, the provincial worker receives his goods ten days or more after he orders them. His butter is in a tin. If he ventures to ask for fruit half of it reaches him in a foul condition. He pays extra for packing, carting and steamer freight. He lives without telephones and street cars. He is in another world.

But he is a great fellow and he does a great work. To appreciate him you must see him on the job. He has no Manila as a billboard to advertise him. He has no chance to enter some reporter's field of vision and get his name into the daily papers. He is on the firing line. He is up against it. He is in the thick of it. He is where his whole life counts for Christ. You will find him up and down the roads. Sometimes he is beyond the macadam that gives him a chance to move swiftly by motor. Tonight he may sleep on the floor, chancing insects. Although he has been known, when near enough, to abandon his resting place and escape torment by walking home through the silent tropical night. Or see him now as he gathers together his preachers and Bible women for a period of concentrated study, during which he "loads them up" with methods and sermon material, and gives them a fresh start. He toils at the language until he can deliver a presentable sermon in the vernacular. Some evening he rolls into a town with his lantern, and throws his pictures on a screen beneath a tree while an evangelist tells once more the old, old story of the loving Savior. And now behold him breasting some stream, the while the group of believers on the bank sing sweet songs of Zion, and all nature seems to pause for a holy moment and to look on reverently, as he buries some convert in Christian baptism.

Here is the missionary man of all work. His city confrere is just a trifle patronizing toward him at odd moments. The provincial missionary does not show up very prominently always. He does not make much noise. He is not a showman. He is frequently forgotten. But he is a vital fact. He is on the job. His work is practical, definite and tremendously worth while. He is carving out the precious, living material for the city of our God from the vast, enveloping mass of superstition, error and ignorance. He is Christ's busy man. He truly serves in his appointed place. Hats off to him! God bless the provincial missionary!

Progress in Wuhu

IN writing from Wuhu, China, Miss Stella Tremaine says: "I wish that I could just show you all the changes that have been made in the academy during the last two years. We own fully a half more land now than we did then. We had a little dark, dingy dining room then where only half of the boys could be seated at once. Now we have a big airy bright dining room where more than three hundred could be seated without crowding. We have a nice little three room schoolhouse for poor children of the neighborhood where they are taught free by our students, and we are just completing a one-room infirmary where sick boys can go and stay abed and keep quiet. This is a very good thing. Many of our boys are far from home and are sick far more than American boys and it is very expensive for them to go to a hospital and it is noisy in the dormitory. We have moved the front entrance to a new piece of land that we bought, and we moved the road along the side of the campus for we bought the old road and a piece of land on the other side of it. We have several hundred feet of new walks and some new fence.

"We have made progress also in other things. Then we did not have a college graduate on the Chinese faculty; now we have two college graduates and one graduate from junior college. We have fewer teachers than we had then and they are doing more and better work. We had 7 classes then and our three upper classes numbered 16, 15 and 12. Now we have six classes and our three upper classes number 11, 30 and 41. You see our last small class graduates this next spring. The average age of our students is about two years younger than it was then. The first fall I was here we had a lot of big fellows past 20 years old coming into our lowest class. Now all the boys in the lowest class are under 20, and most of them are 15 and 16. This shows not only an improvement in the academy but in the general condition of education. Boys everywhere in this part of China are getting farther advanced in school at an earlier age. Then it was a common thing to go into a classroom and see written on the board the name of some Christian boy followed by the words, "Foreign Slave," and in other places words written with chalk and little pieces of paper pasted up bearing slighting remarks about Christianity. When the Y. M. C. A. boys had their picture taken other boys hid inside the upstairs windows where the teachers could not see them and shouted out sneering remarks. Now there are 70 members of the Y. M. C. A. and we have not heard one ugly word during the six weeks of this term. The boys sing much better than they did then."

The Open Avenue to Hearts

By Amy Jean Robison Sarvis

VERY soon after we moved to our new home in a little country village near Osaka, Japan, four of the women of the neighborhood came to call. They wanted to look—but they didn't want to be noticed. After they had inspected everything and commented to each other in undertones, I overheard one of them ask another if I played the organ. In response, without commenting, I sat down at the organ and began to play some of the Sunday school songs Mr. Sarvis had taught the children in the neighborhood. As I sang softly song after song I heard one woman try to join in a little on the tune. I played on until it was time for me to go to my regular work, and they listened almost motionless. A strain or two from the organ now and soon children and some grown people are coming to the house. The less timid ones will come in and join in singing, *Jesus Loves Me, When He Cometh,* and *Bringing in the Sheaves;* the others will stand outside and join in.

The girls of the Christy Institute have formed a volunteer chorus and fifty to sixty are in regular attendance; English hymns, our old folk songs and occasionally Japanese hymns form our repertoire. They are here on the dot, and sing with an enthusiasm which makes the hour seem all too short. Most of them have never done anything of the sort before, and to many even our "major key" tunes are new; so the work has to be very elementary in nature. But they are learning and will be making real music before long.

Every evening after the church service at the Tennoji church I have a "sing" for the young men. This custom was started at their request in order that the boys who are familiar with the hymns may learn to sing the parts and harmonize.

The Sunday evenings at the Tennoji church are becoming "young men's" evenings. Mr. Sarvis has his Bible class for young men from six-thirty to eight, devoting half an hour to hymn study. The attendance has been steadily increasing and a number of boys from one of the government schools have been coming regularly. Their interest is keen and genuine, and they have each asked to buy a New Testament and a hymn book that they may read and study for themselves.

Music is certainly an open avenue to the hearts of these people, old and young, and one can never be without something to do as long as he can play or sing. Open the heart with music and it is only a little while before the road "in" becomes a broad highway and you can take in much more than music.

One young man was baptized in our Gastambide English service October 9, by Dr. Lemmon. I baptized three others during the month. In north Manila, where a new church was organized last year, eight people have been baptized within the past month. They are undertaking the erection of a little chapel which will cost about $300. At San Pablo nine were baptized during the month.

LESLIE WOLFE.

Manila, Philippine Islands.

Overcoming Obstacles on the Congo

By EDNA V. EDWARDS

THE past six months have held a variety of experiences. Bolenge has seen some extremities never before experienced.

First, a smallpox scourge broke out at the very beginning of the year. In two weeks time the school and church services had to be abandoned and we did not meet again in the church building for ten weeks. The scourge swept into the back country also and many died because of lack of medical aid. Our doctor was kept busy night and day in vaccinating and caring for infected cases during that time. Quite a number of our Christians died.

When we finally did have our first church service and communion after the distressing time, we were all so glad to get back together, white as well as black, that our gratitude was almost too deep for words. At the evening service a thank offering was voluntarily given amounting to fr. 55.70 after the unusually good offering at the morning service of 26.95 francs.

The inquirer's class showed over 100 names from the village alone, including those who had been disciplined and who desired to return into fellowship. Mark Njoji said that he had never known such a large class from the local village. The same spirit spread over all the districts also, and with itineraries by various members of the staff the number of those baptized in six months reached 386. The number returned to fellowship was unusual also, reaching about 100. These returning sheep are even more encouraging to the shepherds than the large number of newly baptized, making us know that they realize that, after all, Christ is the only one who can really satisfy their needs.

Our 125 evangelist teachers go out with new courage and hope in their tasks. Ten of the younger teachers are staying in for a year of school. We plan to keep a few in each six months to stay for a year if possible. This makes our class number eighteen at the present time. These are given work half the day and school the other half so that they are thus able to support themselves. The rest of the teachers keep the work going on at the outposts until their turn comes for the year of school also. The standard of work will thus gradually be raised with the necessary increase in pay because of increased cost of living.

A Group of Bolenge Elders, Evangelists and Teachers

About one-third of the evangelists are supported by their posts now. We shall push this number steadily forward to the one-half goal for next term. The rest of the outposts are about two-thirds self-supporting already. A few of our Bolenge people are giving enough for an evangelist each. Longa, for the third time, is paying her two local teachers and six other neighboring teachers. The willingness with which she gives and the pride she takes in giving is good to see. Self-government and self-support are being encouraged in all the field in the same way.

The little shack in which Tessie Williams and her boys seek to bring relief to multitudes of sufferers at Monieka. During one month 1100 injections were given and other treatments in proportion.

Destruction in India

IN the early summer South India had severe floods. During September North India had a similar visitation. Loss of life and destruction of villages and standing crops is very severe. The Jumna River was the worst offender and did great damage in Delhi, Agra and their vicinity. Water was nine feet deep in some principal streets in Agra. The Ganges likewise rose to unprecedented heights and Cawnpore suffered severely. Mission friends in Landour were cut off for a week or ten days because of railway breach. We in Naini Tal were held up by serious breaks in the motor road leading to rail head. The hotel and restaurant on the mountain three miles below Naini Tal was completely covered and destroyed by a land slip. Proprietors and guests lost everything. Adjoining buildings, including post office, motor offices and phone connections, were swept away. A party of us saw the place of the catastrophe next day, and instead of a terraced hotel estate we found only a great sloping mound of mud and shale. Occasional boulders and shattered pieces of great trees told the fury of the sodden mass of earth as it sloughed off from three sides of a mountain recess and spilled slowly down the incline. The wife of the motor line manager saw it all, spellbound. She says it was a wonderful sight. The avalanche began invading her grounds but was eventually deflected by the stone walls bounding the road. They were saved but the hotel was buried. A small corner of the roof only can be seen. All motor cars and trucks were moved to places of safety. Loaded ox carts by the road, nearly or quite buried, tell of sudden destruction.

E. C. DAVIS.

Rath, India.

Buddha

Religious Propaganda in Japan

By HAZEL HARKER

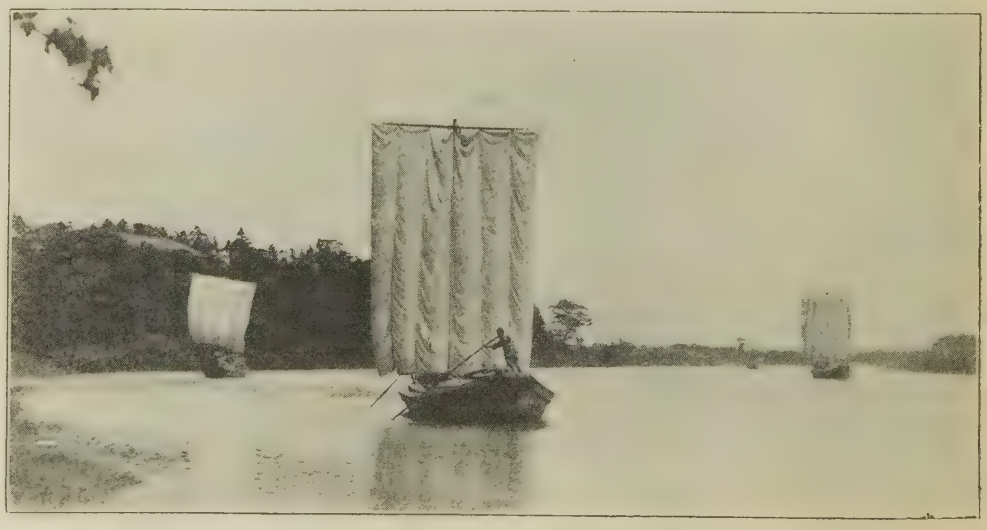
PROPAGANDA is not an occidental monopoly. In fact the Japanese are very clever in its use and the Buddhists, especially, seem at the present time to be ardent propagandists. One of the most popular sects is that of Nichiren and at this time of year there is a spectacular demonstration of its followers calculated to win the attention of the general public and add many to its ranks. The great cleverness with which it has been made to seem to come from the people themselves proves it to be the cleverest kind of propaganda.

This is the sect which has a similarity to Christianity and which is one of the most powerful obstacles to the spreading of Christian influence. In studying Japanese Buddhism one finds that Nichiren, the founder, in his youthful study and desire for the truth journeyed to China and visited one after another of the fountain-heads of Buddhism. He finally settled down and went deeply into the study of the Buddhist sect which shows direct evidence of influence from the Nestorian missionaries who carried Christian teaching into China in the early years of Christianity. Nichiren evidently liked the idea of a Buddha of love and mercy, one who was ready to hear and help penitent humanity and he brought back to Japan these new ideas which he used along with some other innovations such as the marriage of the priests, to form a new Buddhism that soon surpassed the older sects. The teaching of this sect has always made a strong appeal to the masses. Its priests seem to have been exceedingly progressive and to have used many means not commonly used by religious sects in putting themselves before the people.

Recently we have had an example both of the old-fashioned and the new way of promoting popular enthusiasm for Nichiren and both show the strength and cleverness of its promoters. We are now living near one of the largest temples dedicated to Nichiren, in fact the one in which part of his bones are supposed to be buried. On the date of his death there is an unusual procession. Every temple has at least one procession during the year but it usually consists of the priests and a few followers carrying the temple treasures, and although very gorgeous it is evidently from the temple. But the Nichiren procession is very different. A number of years ago it was suggested to a group of followers in a nearby village that they go into the big temple on this day. Of course town pride made them dress up their procession and suggested to other villages not to be outdone. One can see the directing hand back of the gradual growth of the affair. At the present time every village for a radius of ten miles outside the city and every factory and other economic group whose group consciousness can be appealed to, has joined the procession, coming in from all directions on the main roads, and it has become the biggest religious procession of the year.

Each group had its own organization and decorations and no time and expense was spared to make a brilliant showing. Days before time, the making of the individual decorations and of the central masterpiece was begun and the practicing of the tom-toming could be heard everywhere. The first third of each group carried lanterns and other bright transparencies. The central group carried the masterpiece of light and beauty and it was here that individuality and ingenuity were exhibited. The central section of the masterpiece was a box-like shaft, a brightly colored transparency filled with lights, and a variety of shapes and designs bespoke the artistic originality of the individual artists. The central shafts averaged six feet, I should say, and from the top usually hung numberless streamers, varicolored, and often having smaller white or colored papers tied to them at close intervals. This shaft of light and beauty was carried high by several enthusiasts and as they moved along in the rhythm of the tom-toming they often swayed in rhythmic figures so that the streamers, constantly in motion, completed a design of beauty and intricacy and the whole seemed like a living thing; a fairy octopus of light and color. The remainder of the group were the music makers and they seemed to enjoy their part most of all. They used an interesting noise-making contrivance that would certainly be popular at athletic contests in America. It is like a tambourine on a handle and is struck with a ball-headed stick thus giving forth two kinds of sound. The rhythm used is what musicians call "one measure regular and one measure aftertime," and this they kept up without intermission adding a kind of chant in a high voice to which the entire group kept perfect time. When we realized that most of them had already come miles we wondered at their enthusiasm.

The groups were never smaller than twenty-five and often fifty in number and seemed to be mostly young or middle-aged men, although occasionally an entire group of women or an old man passed by. They wore little clothing below the waist in order to have more freedom of motion and often the entire group wore coats alike and had the same kind of scarf tied about their heads. Many of them had taken a generous drink before starting out so their faces were very red and their expression often either vacant or rather wild. The affair has become so popular that not only the factory groups but the carpenters, street cleaners, dock men and even the students have entered the ranks. And everyone who was not in the procession gathered to see it; so there were extra details of police all along the lines leading to the temple. We heard the first tom-toming about 7 o'clock and for an hour the groups came intermittently, but from 8 till 11 o'clock they passed in almost solid lines, two, three or four abreast. Imagine the sight at the temple where all these lines of light and color converged and where the central transparencies were finally set up. The crowds were so great as to be dangerous, especially for foreigners, who are considered intruders on such occasions. The newspapers next morning estimated the people in the procession at six hundred thousand and it seemed very probable, considering the number who passed our gate. Of course there were many thousands more who watched the parade. Standing near our gate were interesting groups of mothers with babies on their backs and children clinging to their kimonos and all had walked miles to see the sights. Can you imagine people in America walking very far to see a religious procession or using up so much time, money and energy in making such a pro-



Picturesque Japanese Fishing Boats

cession? Although not a religious appeal, such processions have a tremendous appeal to the masses, and the Nichirens find "it pays to advertise" in this rather spectacular way.

A few days later on going to a much praised and advertised chrysanthemum exhibit we saw a much more subtle and up-to-date advertisement of this same sect. The exhibit was held in an immense amusement hall and partially financed by the amusement houses and breweries which had advertisements in the decorations and minor details of the background. There were many interesting chrysanthemum plants that had been trained into fantastic shapes and there were many plants with thousands of blooms, many very large and very fine blooms. But one of the most interesting features was the illustrating of historic stories by lifelike figures whose costumes were made of flowers. The figures were of bisque, in natural poses, and the costume frames of wire had been filled in with various kinds of chrysanthemums so set as to make a figured fabric of rich color and design. It was marvelously done and we were told that the flowers were changed every week to keep the beauty of effect. There were all kinds of scenes, even fairy stories set in real stone grottoes with real trees and real water trickling down. Many of the painted backgrounds had cost thousands of dollars because the artists had gone to the spot of the event and painted from the real scene. It was all worked out with the marvelous care for detail so characteristic of the Japanese and its beauty and interest defy description.

The only religious sect represented was the Nichiren who had chosen the most dramatic and appealing episode in their founder's life and given it a unique presentation. First was the scene of his banishment. It seems that Nichiren was a fearless man who dared to write a document denouncing the sins of the luxurious court, so the scene showed the "Ruler of Heaven" having read the document, ordering his banishment. There were several figures and an interesting background contrasting the luxury of the court and the simplicity of the priest. The next scene was in an enclosure in order to intensify the effect. The figure of the priest, Nichiren, was seen standing on the water which rolled up and over in very realistic waves. There was thunder and lightning in a real storm effect and periodically a white light from above flashed words upon the seething waters. All this clever electrical effect was quite inexplicable to the masses who marveled and admired and would not soon forget the banished priest whom heaven blessed in this marvelous manner. Next to this was a temple entrance, shrine and all the beautiful paraphernalia brought from the big temple for the occasion. An old priest and a young novitiate sat at the entrance or murmured prayers before the shrine and no doubt made a strong appeal to many who had not before seen the sect so forcefully presented.

There is no doubt that the Nichiren priests paid a large sum for the opportunity and space and the display must have cost considerable, especially for the electrical contrivances and their continual manipulation. But the fact remains that such expenditures are good investments and this sect is quick to see and seize such opportunities. They have Sunday schools now and a well organized and active Young Men's Buddhist Association and they can make many strong appeals along lines similar to those of Christianity. In their favor, too, is the desire of most people to keep the faith of the fathers. When one sees the marvelously beautiful temples that have been the pride of generations it is easy to understand that they are loath to worship in simple little buildings where there is little or no appeal to the esthetic sense of these beauty-loving people. At all times it is a difficult task to make them see the value of spiritual things but especially is it hard when there is so much well directed propaganda advancing a native religion that seems to offer so nearly the same spiritual truths.

Proud and Enthusiastic

—C. M. Yocum

Primary Sunday School Class at Aguascalientes, Mexico

MOODY EDWARDS, who guides our evangelistic work at Aguascalientes and the district round about, has written very enthusiastically about the plan for evangelistic services before Easter time. Senior Diaz de Leon, one of our evangelists, has recently been on a three weeks' tour to the west of Aguascalientes with Manuel Munoz. They are giving special attention to the village of Puerta de Concepión. Mr. Edwards says this little village of about two hundred people seems quite enthusiastic about the messengers and the message. They ring the little chapel bell and call the people together, when the evangelist arrives, and sit down before him, intelligently listening to his expounding of a religion of spirit and life that is so different from the ceremonial religion to which they have been accustomed. They sing the gospel hymns and are getting considerable literature from our missionaries. From this center four small villages surrounding them have been interested. Mr. Edwards assures us that this has been largely on their own initiative. As a result these other villages are eager for the arrival of an evangelist. Mr. Edwards looks for the spreading of this spirit and light in due time over that whole district.

The little church building at Ojocaliente has been completed and the people of the town are proud of it and enthusiastic.

A Joyful Giver

ONE of the most interested women in the accomplishment of the Golden Jubilee aims in Missouri is Mrs. W. W. Bland, of Gower, a devoted Christian worker ninety years of age.

Mrs. Bland is a daughter of the late A. F. Payne, a pioneer preacher of Kentucky and Missouri, and a sister of Miss M. Lucilla Payne, the first secretary of the Christian Women's Board of Missions in Missouri, who held the office for fourteen years and did more than any other one woman to establish the work in her state.

Throughout the Golden Jubilee campaign, Mrs. Bland has been one of the joyful givers. At the very start she gave her $50 gold bond and then another and another, as she could, until she has reached twelve. She is especially interested in the immigration work being done by the United Christian Missionary Society, and expressed the wish that her gifts at this time be applied there as much as possible.

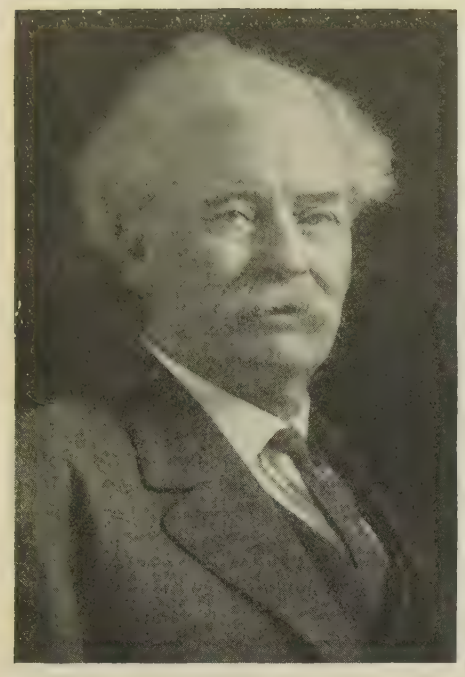
She became a Christian early in life, was baptized by her father, and has always been a loyal supporter of all the organized work of the church. She is keenly interested in anything related to missions and was one of the most enthusiastic and liberal givers for the launch "Missouri" which was sent to Africa.

Mrs. Bland is the mother of thirteen children, but has found time to serve her Master largely throughout the years.

The Dulany Gift

By C. J. ARMSTRONG

Mr. Armstrong is pastor of the First Church, Hannibal, Missouri.



Thomas Gates Dulany

"The glory of their work shall not be blotted out.
Their bodies are buried in peace,
And their name liveth to all generations.
The people will declare their wisdom,
And the congregation will tell forth their praise.
For the memory of virtue is immortal;
For it is recognized both before God and before men."

THE good purposes of parents often come to fruition through their children. For many years the venerable figure of Thomas Gates Dulany (in appearance a double of Mark Twain) was a benediction at the services of worship of the First Church, Hannibal, Missouri, in the councils of the church and at the meetings of the official board. Although past fourscore years in age he was always at his office on week days, always in his seat at both the morning and evening services on Sunday, and always regular in attendance at the monthly meetings of the official board. There was a quiet dignity, an unostentatious power, a sincere frankness about him that made his counsel sought and his convictions respected. He had a kindly heart that ever went out to the distressed in helpful ministeries to which his name was never attached. Coming out of the Confederate Army impoverished, he rose to wealth and commercial position through unswerving integrity, persistent effort and keen wisdom. His position and wealth did not dim his faith, slacken his interest in the church or harden his heart. No cry of need ever fell upon his ears in vain. He constantly increased his gifts to the church, missions and education. His was a growing interest in the work of the Lord.

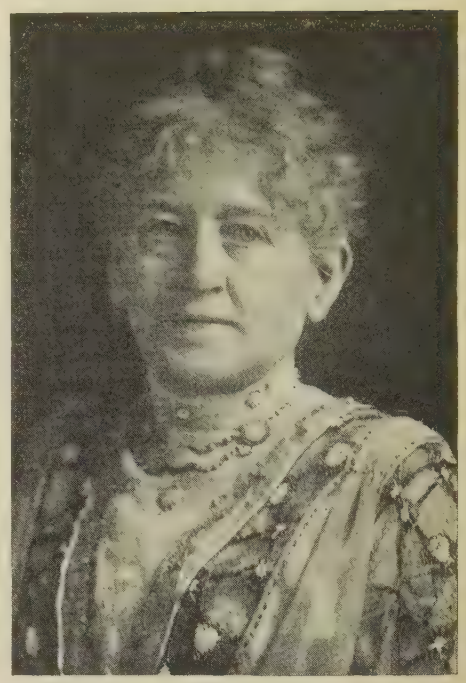
His good wife, Mary T. Dulany, entered heartily into all the life and work of her husband. They were married in 1868 and moved to Hannibal in 1888. From that time on she was active in all departments of church work, a competent and enthusiastic teacher in the Bible school, and ever in her place at every service of worship. She had the wide Christian view that embraced every vital interest of the community, and every effort of the church to spread the gospel unto the uttermost parts of the earth. For many years she was president of the woman's missionary society, and brought to that high office her keen intellect, energetic effort and sincere purpose. Like her husband, she was ever sensitive to the cry of need, whether that cry came from a home of poverty or from the needy hearts of heathen lands.

From the date of their marriage their home was known for its gracious hospitality, in which ministers and missionaries were ever welcome guests. The light that shone through its windows was symbolical of the peace and happiness that dwelt within. Religion had an abiding place at that hearth. The husband and wife were united in the many spiritual and humanitarian influences that in refreshing streams constantly flowed from that home. Sincerely mourned by the whole church and city, Mrs. Dulany passed to her eternal reward on March 30, 1918.

The three surviving children, William H. Dulany, Mrs. Edith Dulany Schofield, and Mrs. Vivian Dulany Murphy, grew to manhood and womanhood in this beautiful home atmosphere, where God was reverenced, the church honored, and practical Christianity exemplified. Surrounded with good books, educational opportunities and religious influences, in addition to the sterling qualities inherited from their parents, they grew up with an interest in the church and all community welfare that has never left them. Unlike so many who inherit or acquire wealth, they neither forgot God nor the example of their devoted parents. Long before the deaths of their father and mother they had shown the fruits of their religious training by zeal for the church and personal liberality in all good works. They have proved themselves wise in handling their possessions, conscientious in living, liberal in their giving, and steadfast in their religious attitudes.

When Mr. Dulany fell asleep on February 2, 1923, there was one great desire of his heart that had not been accomplished; namely, a new, modern building to house our growing Bible school, which years ago outgrew the present facilities. In this desire his good wife had been in most ardent accord. The World War and other unexpected obstacles had prevented the achievement of this much needed addition to our present equipment. Now, the dream of the church and of Mr. and Mrs. Dulany is to be fulfilled.

Last summer their son and two daughters purchased, for $16,000, property adjacent



Mrs. Mary Thomas Dulany

to our present building and presented it to the church. A few weeks later they announced their intention of giving $44,000 additional ($60,000 in all) for the erection of a modern Bible school building to be known as "The Thomas G. and Mary T. Dulany Memorial Building." This generous and loving act was done without any suggestion or requirement on the part of their father and mother. It is a grateful tribute to parents worthy of all honor, and a means of furthering a splendid enterprise. Parents little dream, sometimes, of how a deep interest in a worthy cause may eventuate. It is a pleasure to tell this story, not only to honor duly all who are mentioned in it and to encourage similar gifts elsewhere, but also to encourage all parents in the utmost faithfulness.

This large gift was made in a most beautiful spirit, free from all ostentation, conditions and dictation. The donors showed a fine appreciation of the cause to which they gave their money and a tenderness for the memory of good parents who are forever enshrined in their hearts and the hearts of this church and city.

The First Church at Hannibal accepts this gift not simply as a means of fulfilling a long recognized need, but also as a sacred trust and a stirring challenge.

It brings to us a larger opportunity for service, because it equips us more adequately for Bible school work. It challenges us to rise to meet that opportunity with a greater ardor and wisdom because of the confidence of those who, reared in our midst, have entrusted so sacred a gift to us. Humbly, yet confidently, we face the future and undertake this enlarged responsibility. The beautiful building that is to be erected will be an inspiration as well as a memorial.

The New Church at Ann Arbor

THE new Ann Arbor, Michigan, church was dedicated on October 6 by George W. Knepper of Akron, Ohio, with appropriate ceremonies. Although only $7,500 was needed to meet obligations, about $8,400 was raised in cash and pledges. A fellowship dinner was held following the morning church hour with dedication services in the afternoon followed by a vesper service at six o'clock in the evening.

The new pastor of the Ann Arbor church, Kenneth B. Bowen, assumed his duties on January 1, and under his wise leadership and with the splendid cooperating spirit of the congregation, the future holds promise of great success for this strategic church.

When it was found that the Ann Arbor church property was to be taken, along with other property, in the expansion of the building program of the University of Michigan, the question of a new lot and the rebuilding of the church came up at once.

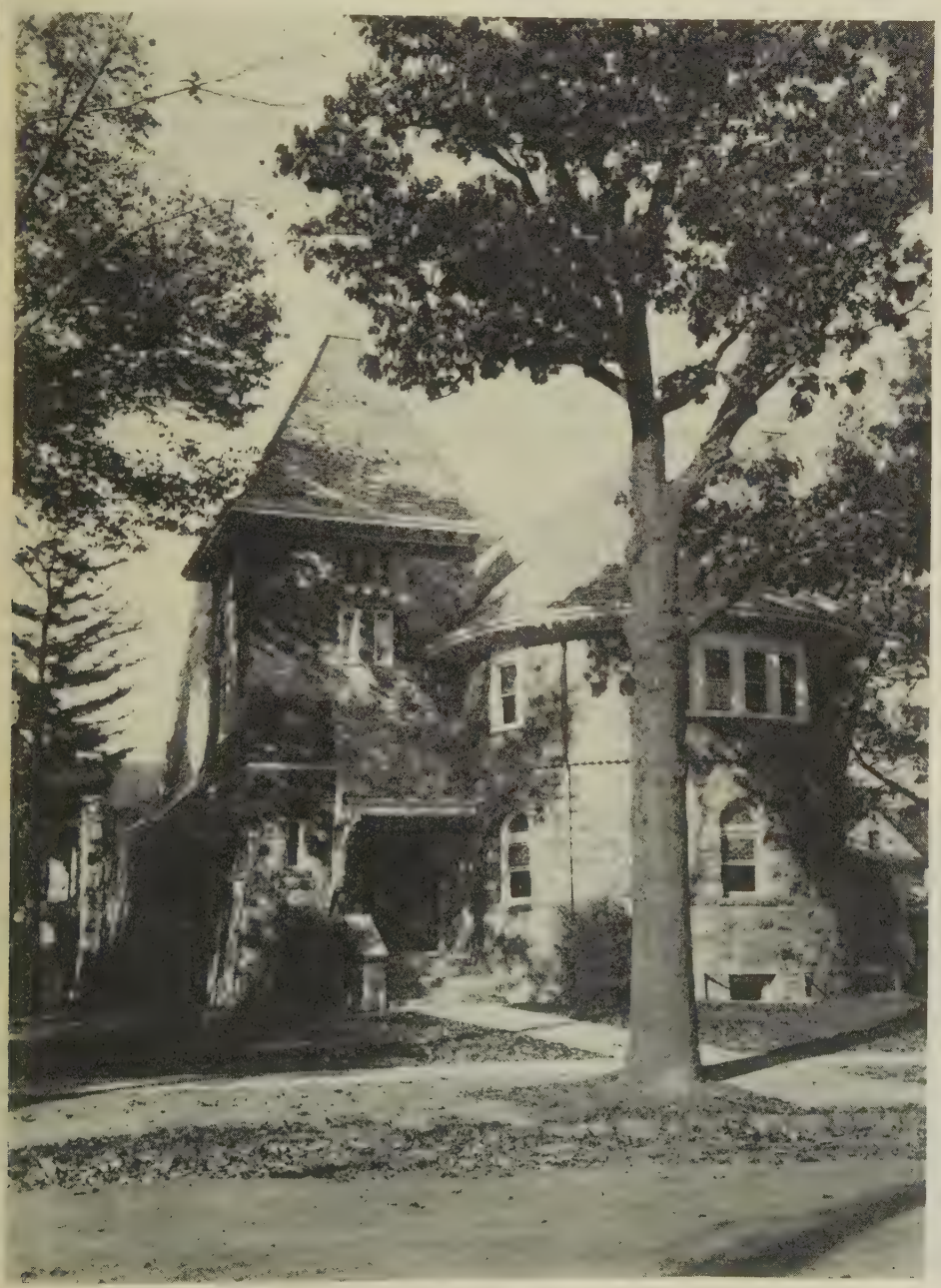
The Christian Women's Board of Missions which owned the building, purchased the finest church lot in town for $20,000. This lot faces the junction of two beautiful avenues and is located just two blocks from the campus.

On account of his experience in these matters, G. W. Muckley of the church erection department was chosen to superintend the construction of the new building and secure a proper price for the old property.

In the final settlement of the matter, the University of Michigan agreed to reconstruct the present building on the new lot with exactly the same material and in the same architectural form.

Under the superintendency of Frank Battles, an experienced builder and a member of the Christian Church in Ann Arbor, the reconstruction of the building was given the most jealous care. With extra money raised by the church and with a loan of $6,500 from the department of church erection, a splendid religious educational equipment was provided which the old building did not have.

The Christian Women's Board of Mission has generously deeded the property to the Ann Arbor congregation which will now assume all responsibility in carrying on the work of the church.



Sunshine and Shade on the New Ann Arbor Church

"There are no Such High Ideals in Our Religion"

By Annie Mullen

DURING the past ten days I have been experiencing the happiness that comes from giving happiness to others. Through the kindness of Ray Rice, and E. Grainger in America who made the gift, I have been using a portable victrola in town and village evangelistic work. I have found that it is worth its weight in gold, and it is not very light either. I have taken it to several homes in town where we visit regularly. The women who do not observe *purdah* come from neighboring houses to hear it. In almost every audience there are women who would never have come just to hear our message, so in this way we are constantly forming new contacts. I do wish you could watch the faces of the people as they listen; there is no doubt that they thoroughly enjoy it. Many of them never heard such a thing before and often look for the "little man in the box."

Some teachers of the government school for girls called on us recently. Among them was the head teacher who has had a hard life but always has a pleasant smile. During the visit her little son asked for a cooky, but we had none so gave him a piece of light bread. The mother wanted to know how it was made and how it tasted. Because of caste rules, neither she nor her eight-year-old son could eat any of it, but her boy of two years is not in caste, so is a privileged person. We discussed caste and man-made rules and the conversation went on to service, kindness and other such subjects. The woman said at the last, just before leaving, "There are no such high ideals of living in our religion as in yours."

Miss Lillian Binns went from Buenos Aires to her work in Asuncion early in October.

It had been our hope to start the first kindergarten work in the republic of Paraguay, but Miss Binns writes that in connection with the Normal School in Asuncion there is a kindergarten which has been recently opened. She has already visited this school and is taking much interest in their plans and methods. She is full of courage for the work that lies ahead of her. The kindergarten which she is to lead cannot be commenced until the building is erected. All are thankful that it is now in process of erection.

Miss Binns says it is a great thing to be at last in the land of her dreams and still be a part of the dreams of those behind, as well as to feel the inspiration and hope of those who have been waiting.

The Business of Living in the Same World

By KARL BORDERS

THERE are now seven resident workers living at the Brotherhood House, Chicago, four women and three men. Three of these are volunteers who live as members of the house family but are either in school or working, giving three periods a week to club leadership and office duty. The establishment of our living quarters is one of the greatest additions gained by our increased quarters. Not only does it mean an increase in staff but also means that we become much more a vital part of the community.

The total attendance at all clubs, classes and meetings during the month of November was 3,639, the largest in our history.

Under the direction of Miss Carmichael our library now has one of the two largset circulations of any of the deposit stations supplied by the public library.

The South Side Russian Children's School with an attendance of about one hundred children per day is now meeting in three of our rooms every afternoon. Russian children do not go to parochial schools, but their parents want them to know something of their mother tongue and its literature. The school pays for the cost of heat, light and janitor and maid service. This brings us into friendly relations with practically the entire Russian colony of this district.

Miss Vladimirova is secretary of a new Russian Women's Mutual Aid Society, which promises to be one of the most active women's organizations in the colony. This club has planned a program of education and entertainment for the winter which will be a new thing in the life of the Russian women of Chicago. This group meets regularly at Brotherhood House.

Two fine clubs of Negro girls are the first outcome of our effort to meet the rising tide of color in the neighborhood. Practically all our work is done on the club basis, so the clash of races is avoided and at the same time we can have enough affairs together to get some practical experience in the business of living in the same world.

Evangelistic Rallies

The evangelistic rallies were under way during the month of January. Jesse M. Bader, superintendent of evangelism under the United Society attended the conference at Indianapolis on December 28-29, and the conferences at Akron and Columbus, Ohio, January 5-9. Alexander Paul spent January 5-7 at the Lynchburg, Virginia, conference. H. B. McCormick, of the promotional division, attended the rallies in Kansas City and Salina, Kansas, on January 5-7. S. J. Corey was in Oklahoma City, January 12-14. Grant K. Lewis was in Wheeling, Charleston and Clarksburg, West Virginia, for the rallies January 19-22. George W. Muckley and H. G. Bowden were in the Winchester, Kentucky, conference on January 19-20. Mr. Muckley was at the Nashville, Tennessee, gathering January 21-22. F. E. Smith of the department of ministry attended the Girard, Augusta and Dodge City, Kansas, conferences on January 12-16 and Des Moines, Iowa, on January 20-22. W. R. Warren of WORLD CALL was in Lincoln, Nebraska, conference January 12-15.

A New Departure

SEVERAL years ago when Mrs. A. water was in Jamaica, she found a desire among the missionaries and native Christians to have a Bible school visitor come to see them at the first opportunity. It was not until the Cleveland convention, that the opportunity came to make such a visit possible. P. H. Moss, who since 1914 has been the efficient Bible school worker among the Negro churches, was selected to be this visitor, and the funds necessary for the expense of his visit were provided by the convention Bible school on Sunday morning.

It seems most appropriate that the Golden Jubilee Convention, which was remembering the great work of the Christian Woman's Board of Missions, should provide for this Bible school visitor to Jamaica, the first mission station of that board.

Mr. Moss will sail from New Orleans January 24, on the steamship Senator and will proceed by way of Cienfuegos, Cuba, to Kingston. He will stay about three months with the missionaries and visit practically all the churches and missions of the Island. His return will be via Bluefields, Nicaragua. Our people generally will rejoice that this honor has come to one who has served so faithfully and will be interested in any word he may bring back of the good work being done in Jamaica.

Miss Florence Mills writes that the women's missionary society at Manati, Porto Rico, which was recently organized, is getting on very well. They had interesting programs in October and November. There are about twenty paying members, but they had forty-one in the November meeting.

Something New in Sunday Schools

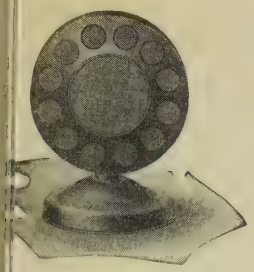
SOMETHING new in college Sunday schools is being developed at Eureka College. The local churches being inadequate to care for more than three hundred college students, a campus Sunday school has been organized.

An orchestra of from ten to fifteen pieces plays each Sunday morning and a double quartet leads the music. The opening exercises are held in the chapel and the classes meet in the classrooms on the campus. Graded courses are offered for freshmen, sophomores, juniors and seniors. There is also a graded teacher training course offered, as well as an additional course which is called "The World, a Field for Christian Service."

It is the aim of the officers of the Sunday school to have an average attendance of 250. Interest is high and plans are big for the future of the organization.

Campus Sunday Schoo

Station UCMS Broadcasting



AFTER two years of study in the homeland, Miss Jewel Palmer has returned to her work in okyo, to become dean of the Margaret K. ong Girls' School. Miss Bertha Clawson lso returned to Japan in November after furlough at home. She is located in saka, working in the Girls' School of hristy Institute. The first five of her 27 ears in Japan were spent in Osaka, so he is not entirely unfamiliar with the ork there.

For the third successive year, the Vermont Avenue Church, Washington, D. C., has supplied Christmas dinners for the families in our twelve benevolent homes. The many expressions of appreciation that are coming in from young and old in these family groups give evidence of the happiness this thoughtful act brought into the lives of our 600 guests.

The department of church erection of the United Christian Missionary Society reports that fifty-five Negro churches in the United States have been assisted in loans by the church erection department. Not a dollar has been lost in granting these loans.

Of the 111 alumni of the Union Bible Training School for Women in Nanking, China, seven have married, two died and all the others are either evangelists or Bible teachers. Several of these have taken over work formerly done by missionaries.

Under the direction of Miss Anna M. Clarke, a state circle meet is being held in Lebanon, Indiana, January 23-25.

Our Congo mission has recently issued attractive 1925 calendars which were set and printed by native printer boys at Bolenge on the Battson Memorial Press. The head printer began as a young boy about six years ago and now has almost entire responsibility for the immediate oversight of the work in the printing office during the absence of Mr. Byerlee, who is home on furlough. There have been 2000 copies of the calendar issued, which are used intelligently now by many of the native Christians. The native evangelists and teachers in the back country depend on them to know the time for quarterly or half-yearly gatherings.

On December 16, C. M. Ridenour dedicated the new Kenwood church in Spokane, Washington. The $2,200 debt was provided for in pledges and there were fifteen additions. During December a new church was organized by this hustling evangelist at Audubon Park with twenty-nine members. There is a Sunday school of eighty, splendidly organized also. A student of Spokane University will carry on the work as pastor.

New Year Book Out

A complimentary copy of the 1924 Year Book covering statistics for the missionary year ending June 30, 1924, will be sent to any church which contributed during such year to any of the boards for which the Year Book makes report. Only one complimentary copy can be given to a church and its auxiliary organizations. All other copies are sold as follows: paper, $1; cloth, $1.50. Mail your order today to the United Christian Missionary Society, Year Book Section, 425 DeBaliviere Avenue, St. Louis.

Mr. and Mrs. Roy L. Brown, diamond jubilee evangelists for Florida, organized a new Bible school at New Smyrna, Florida.

Previously the Disciples of Christ had no organization of any kind in this growing city. After a survey, forty members of the Christian church were found. At a meeting on December 16 in the Ocean View Hotel on the Coronado Beach, thirty people came together for prayer and communion service and for the organization of a Bible school. They will hold a communion service each Sunday until the church is organized.

Miss Hallie Lemon, one of our faithful missionaries from Mexico, came on furlough last year and has been detained in the States on account of her health. Early in December she went through a quite serious surgical operation in Lincoln, Nebraska. She feels that she is making a fine recovery, and that she will be better than she has been for a long time. It is very interesting to learn through her that on the day of the surgical operation, both in San Luis Potosi and in Aguascalientes, prayers were offered for her every hour of the day, and a telegram was sent from the field to tell her so. In Aguascalientes, the Christian Endeavor society met at the school building every evening the rest of the week to pray, and the church friends prayed at their homes at the noon time. The girls of the orphanage had their prayer hour also. The school children, at their chapel time, offered prayers themselves. Miss Lemon adds, "Of course the Lord heard them."

Letters from our mission in Asuncion, South America, tell us that, after very many delays, contracts for the Allen-Stone Building and the Mary A. Lyons Hall were signed on the 28th of November, 1924. It is considerably more than a year since word was sent to the field that plans might go forward for these buildings. It is hard for us, far from the scene of action, to sense the many possibilities of delay always apparent in the foreign fields. There have been certain government requirements to meet in putting up buildings. There have been hindrances in getting plans, and difficulties in getting material on the ground. Labor problems and financial conditions in the country have made it very difficult to get contracts that were satisfactory, but we rejoice that at last the work has been started.

Mrs. Sarah Williamson, a member of our Emily E. Flinn Home at Marion, Indiana, passed away on December 29, after a short illness.

Station UCMS signing off for February.

a College, Illinois

The Beginning of the Trail

By LUCY KING DEMOSS

WHEN Dr. Susie Rijnhart came back from Tibet twenty-five years ago with her thrilling and saddening story of the death of her baby on the lonely mountain pass and the disappearance of her husband as they two followed the trail that led to the sacred city of Lhasa, Christian people in all parts of the country were aroused to the necessity of carrying on the work begun by these brave people. For four years Dr. Rijnhart told her story in the churches of America, all the time pleading for missionaries to go back with her to that far-away land.

"There is no Christian missionary in all that country of four million people," she said, "and they are dying with diseases that might be cured by a doctor, and living lives of superstition and fear because there is no one to tell them of Jesus, Physician and Savior."

Out in Kansas lived a young doctor and his schoolteacher wife. They had been appointed missionaries to China and were waiting for their sailing time, preparing their outfit, studying and praying and feeling supremely happy because at last they were going on a mission for the Lord.

One day a letter came from the foreign mission headquarters asking the young couple if they would go to Tibet instead of China. Now Tibet was only a name in the geography to them. It called up visions of high mountains, cold, bleak passes, black tents where wandering nomads lived, with their long-haired yak grazing on the pasture land, and walled-in lamaseries with gold roofs, where sacred priests of Buddha droned prayers. In fact, their knowledge, vague as it was, was based on mystery and legend.

But China was very far away, too, and what difference did it make where they located to do their work? They were under orders and the place could very well be decided by the need. Anyway the doctor had said in the very beginning, that third year in college, that he wanted to serve in the hardest field in all the world and surely Tibet must be that field. He would not have to build on any other man's foundation, for he would be the first doctor in all that country.

The Tibetans are probably the most religious people in the world. There are thousands of priests in the lamaseries, who spend their time in repeating prayers for those who ask for them and pay enough. Every family is expected to give at least one son for the priesthood. On every hand are great piles of stone on each of which is written the universal prayer, *Om mani padme hum*, and prayer flags fly from poles and housetops. Great prayer wheels are turned by water power, the community thinking thus to gain merit. Every Tibetan wears his prayer beads and counts them over and over. There is no lack of religious form in Tibet, but it is form only. For the Tibetans, priests and people, are ignorant, superstitious, and dirty beyond description. They do not know the meaning of the prayer they repeat so glibly. Around their necks they wear charms which they believe will keep harm from them, but they do not know the magic charm of Love, which one wears in his heart and successfully uses to drive away evil influences. Knowing this they become like all other people in the world who have the same knowledge. Love which drives away superstition and fear can come only through belief in Jesus. This knowledge and the belief that follows can reach them only through the words of missionaries whom we send to them.

The story of how the young doctor traveled to Tibet and became the best-loved man in a great section of that shut-in land is one that you will hear in *The Trail on the Roof of the World*, for he was one of the torchbearers in West China.

There are some things we must remember about our mission to Tibet:

1. The land of Tibet belongs in a peculiar way to the Disciples of Christ, to take for Him. Only one or two other missions have approached so near the border and none has done so much work among the Tibetan people. There is no other church or Sunday school, orphanage, or day school except those built by us. There is no other hospital for the 4,000,000 people of Tibet.

2. The United Christian Missionary Society sends the missionaries to do the work of the Master in that "Forbidden Land." It plans for the long journey from America to Batang, provides outfits and passports and passage money, and pays the salaries of the men and women who are brave enough to go.

3. The United Society can do none of these things without our help. So, in the last analysis, that "trail on the roof of the world" is kept open by the churches of America, and all of their departments, which include the triangle clubs.

You have invested in property on the roof of the world. Seed has been planted in the land and your gardeners are watching it carefully and cultivating it with loving labor, so that by and by there may be a great harvest to lay at the feet of Jesus, who will say, "those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."

Program for Triangle Clubs

Theme—"Torchbearers in China"

March

THE TRAIL ON THE ROOF OF THE WORLD

HYMN

BUSINESS AND OFFERING

DEVOTIONAL PERIOD: *The Word in China.*

SCRIPTURE: Matthew 9:18-26
Death of the Ruler's Daughter.

HYMN: *My Faith Looks Up to Thee.*

TOPIC TALK BY THE SUPERINTENDENT: *The Beginning of the Trail.*

MAP AND POSTER TALK

STORY: *Chapter IV. The Trail on the Roof of the World.*

HYMN

BENEDICTION

Program Helps

Mission Study Book, *Torchbearers in China*, Basil Mathews and A. E. Southon. Price, 50c, paper; 75c, cloth. A copy of this book for the superintendent or leader is indispensable. *Adventuring for God in Tibet*, page 17 this issue WORLD CALL.

Map and Poster Talks (6 months), 5c; Program Booklets, 5c each, 50c per doz.; Outline Map of China, 25c; Dramatization, 10c; Scissors and Crayons, 25c; Devotional Booklet, 5c.

The above materials are provided at the bare cost of production and handling. When the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $1.00. Additional Program Booklets should be ordered as needed.

Wonderful Spirit in the Convention

We just closed our annual convention here yesterday. It was a very good convention according to all the older missionaries and we new ones enjoyed it immensely. It was such a happy time for us to meet all these people whom we had been hearing and reading about all these years. It was a long convention and many hard problems to be solved, but the thing that impressed me throughout was the wonderful spirit with which everyone met the problems as they came up. After seeing them at work during the last ten days I think more of the missionaries than I ever did before.

ELIZABETH LUTZ.

Jubbulpore, India.

I have had the joy of bringing one of our boys who is in Ewing Christian College to Christ. He was drifting into Hinduism and becoming skeptical about Christianity. I spent one whole afternoon with him, talking and praying and now he is not only back in the school but is working to bring others to his joy in Christ.

VICTOR C. RAMBO.

Harda, India.

Glimpses of the Religious World

ACCORDING to the 1924-25 Year Book of the Churches issued by The Federal Council of Churches, total membership of Protestant urches in this country was 48,224,014 in 3. Protestant adherents are numbered 79,140,849. The total membership of Roman Catholic church in this coun- at the same time is 18,260,793.

The Women's Home Mission Society of Baptist Church is making plans for the ebration in 1927 of its Golden Jubilee. e occasion is to be celebrated by the ising of a $500,000 fund. The first year, 24-25, is to be one of organization; the ond, 1925-26, one of information and in- iration, and the third year, 1926-27, the gathering. No money will be asked for til the third year.

William E. Knox, president of the Amer- an Bankers' Association came to this untry from Ireland as an immigrant boy hen he was nine years of age. In a ent address he said:

"It's a great mistake to measure suc- ss by material things.* * * * Over and ove material things are the things of e intellect and over and above the ings of the intellect are the things of e spirit."

The Federal Council of Churches, rough its Commission on the Church and ce Relations, has designated February . 1925, as Race Relations Sunday, and is sking that the churches of America dedi- ete it to the promotion of mutual under- tanding and good will between the races.

The Empress of Japan recently attended service in the Doshisha High School for irls, Tokyo, and bowed her head with he Christians while prayer was offered. This is the first time that an emperor or mpress of Japan has attended a Christian ervice.

To the Southern Methodist University of Dallas, Texas, has come the munificent gift of property valued at $1,000,000 through the generosity of Mr. and Mrs. R. Harper Kirby, of Austin.

The Board of Foreign Missions of the Presbyterian Church in the United States has called to its presidency Dr. J. C. R. Ewing. Dr. Ewing served as a mis- sionary in India for forty years. He was president of Forman Christian College at Lahore and later vice-chancellor of the Punjab University. In 1923 he was made a "Knight Commander of the Indian Empire," an honor which carried with it the title of Sir James Ewing.

The $10,000 legacy left to the Woman's Missionary Council of the Southern Meth- odist Church for missionary purposes by Miss Belle H. Bennett, former leader of missionary women of that denomination, will be used to establish the Belle H. Bennett Research Library for Home and Foreign Missions at Scarritt College for Christian Workers, Nashville, Tennessee.

I have known all things needful to my good:
Close skies at midnight—Spring-time, in a wood
Where stones and streams and every, every thing
Stood, breathless, waiting—lest a bird should sing!

I have known crowded ways. And I have found
Kind eyes that looked in mine.... and Truth, profound,
Relentless, tender—Truth is all of these—
Move side by side with Usuries that please
Their greedy palates with a taste of blood....

I have known fairy dancing! Where a flood
Of misty moondust shimmered on the grass
I have heard steps of Little People pass!

I found, one day, a broken-pinioned bird,
And cherished it, until at dawn I heard
A burst of singing—and it flew away....
I have hushed weeping children, hurt at play....
I have sat, dumb, beside the early dead—
Dry-eyed, for lack of tears I might not shed.

I have heard how the heart of Summer beats....
And what light words the butterfly repeats
Unto his Columbine...I have known friends—
And the strange profligate delight that spends
The coin of very Friendship....I have seen
Where Love and starry silence dwelt between
Days that were reft of any source of light....
I was so blind—I thought the day was night.

I have seen darkness that shone to me
Like the wide brightness of a sun-lit sea....

I have known, always, these dear needful things,
Young eagles fly through storms. And wherefore sings
A nightingale upon a red-rose tree?
Oh, all-pervading pang, and ecstasy—
I reach white hands, and laugh, and stand erect,
Proud, eager, confident—nor would reject
One thorn, one blossom—having understood
How all these things are needful, for my good.

—BARBARA YOUNG in the *New York Times.*

Stanley High, whose distinctive place in the forces of Christian youth in America and whose work as author of the book, *Youth in Revolt* and as European correspondent for *The Christian Science Monitor* have won him wide recognition, has been elected assistant secretary for home base cultivation of the Methodist Foreign Mission Board.

Indiscriminate sale of firearms has been stopped by Sears, Roebuck and Company, Chicago, because these weapons are the principal instruments of crime. Two prominent Columbus, Ohio, department stores have cleaned their shelves of hip pocket flasks, because, "they help our customers to violate the law."

The volume of business done last year by the Methodist Book Concern amounted to $5,000,000. This is exactly double the business done in 1912.

Two peace awards have recently been made which have focused public attention on this pertinent question. Viscount Cecil of Chetwood, formerly Lord Robert Cecil, English statesman, received the first award made by the Woodrow Wilson Foundation "for meritorious service of a public character tending to the establishment of peace through justice." The award of $25,000 was presented in New York on December 28, the anniversary of the birth of Woodrow Wilson. To David Starr Jordan went the other award which was offered by Syrapel Herman of Washington, D. C., for the best educational plan calculated to maintain world peace. This one also has monetary value of $25,000.

The new national council of the Y. M. C. A. came into being on December 4 at Buffalo, New York, solidifying and uniting the work of this great organization. F. W. Ramsay of Cleveland was elected president and John R. Mott general secretary. The general work of the council will be carried on by three main divisions, home, personnel and foreign, each of which will have an executive secretary.

Mr. Natharojan, a Hindu gentleman, in his magazine *The Indian Social Reformer*, speaking of the condition of woman especially among Mohammedans in India today, says: "India owes an immense debt to Christian missions which, directly and indirectly, have done much to stimulate interest and activity in the social movement . . . . Jesus Christ's distinctive contribution to the cause of women's progress is that he for the first time in the history of humanity insisted upon a single standard of morality for men and women alike; 'Let him who is sinless cast the first stone' smote the conscience of the Pharisees to whom it was addressed, and it has since continued to smite the conscience of humanity into increasing recognition of the equal status of man and woman in every sphere of life."

Woman's Missionary Societies and Circles

Program Helps

NANKING was the first station in China to be opened by the Disciples of Christ, when Dr. W. E. Macklin was sent there by the Foreign Christian Missionary Society in 1886, after deciding that there was greater need for a physician in China than in Japan, the country to which he had originally been appointed.

Nanking is two hundred miles inland and is situated on the south bank of the Yangtse River. In the minds of the Chinese, Nanking is second in importance only to Peking. The name "Nanking" signifies the Southern Capital as "Peking" signifies the Northern Capital. Next to Peking it is the center of educational and political influence.

In the time of the Ming dynasty Nanking was the capital of China. Before being devastated by the Taiping rebels the city had a population of a million. At the time of Dr. Macklin's advent the population was about 350,000.

Before the end of 1886 Dr. Macklin was joined by Edwin P. Hearnden and A. F. H. Saw, two young Englishmen who laid down their lives while engaged in the work. These were followed the next year by Mr. and Mrs. E. T. Williams and Mr. and Mrs. F. E. Meigs. Mr. Williams resigned to do literary work and since the death of Mr. Meigs, Mrs. Meigs continues to make her home in Nanking, as a retired missionary.

The first convert was baptized in Nanking in 1888. His name is Shi Kwei Biao. For thirty-five years he has been one of the most eloquent and effective evangelists in China.

Mr. Meigs soon opened a small boarding school for boys, which later became Christian College, and is now a part of the University of Nanking.

Miss Emma Lyon went to China in 1892 and to her was given the privilege of establishing a school for girls in Nanking.

Miss Mary Kelly, who has been in China twenty-nine years, established the work among the women and girls at South Gate, and was the first of our women missionaries to make her home in the heart of the city. Alice Hegan Rice, author of *Mrs. Wiggs of the Cabbage Patch,* said that the one thing that impressed her most in her world tour was the work Miss Kelly is doing at South Gate. A church was established at South Gate some years ago and there were forty-eight baptisms last year, a net gain of forty-two. The native Christians are giving more liberally than ever before.

Woman's Missionary Society Program

Challenges to Christianity

MARCH

Nanking

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE
Scripture, Psalm 46

TOPIC TALKS: (Use map of China)
Education
Evangelistic Work
Healing (Impersonation)

PRAY FOR—
The Missionaries in Nanking
The Native Christians
The Unreached

OFFERING

BENEDICTION

BOOKS TO READ:
Some Chinese Friends of Mine, $1.25.
Lone Pine Principal, 50c.
WORLD CALL, current and back issues.

In addition to the evangelistic, educational and medical work carried on by our twenty-nine missionaries in Nanking, much translating has been done by Dr. Macklin and others. An active part has also been taken in many civic and moral movements.

The Drum Tower Church has a membership of nearly three hundred. The increasing attendance at the regular services of the church has demonstrated very clearly the unique opportunity which confronts the Drum Tower Church to devote its energies to the student community which surrounds the church on all sides. Within a radius of a mile are the following institutions: University of Nanking, Ginling College, Christian Girls' School, Christian Institute and Southeastern University. If the church can make its influence felt among these thousands of students from all parts of China, it will have a far-reaching influence.

In accord with the increasing desire for the education of women in China, the Girls' School had the past year the largest enrollment in its history. Two of its alumni who are also graduates of Ginling College have been added to the faculty. One is a music teacher and the other teaches English and science.

Disciples of Christ are cooperating in the University of Nanking, which enrolled 1,554 male students in 1923; Ginling College, the only college for Chinese women in Central China, of which our own Miss Vautrin is acting president this year. The students come from thirteen provinces and are nearly all Christians; Bible Teachers' Training School for Women, which has graduated 110; Nanking Theological Training School, with an attendance of 116 in all courses.

Programs for the day of prayer for missions, which is Friday, February 27, may be obtained from the literature department, United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis. They are two cents a copy, or $1.50 per hundred copies. The "Call to Prayer" cards may be obtained free.

All of the photographs of our Nanking

Top to bottom: Dr. and Mrs. W. E. Macklin, Mrs. F. E. Meigs, Miss Emma Lyon, Miss Mary Kelly. Left to right: Mr. and Mrs. Edwin Marx, Miss Lillian Abbott, Dr. and Mrs. Clarence H. Hamilton, Mr. and Mrs. O. H. Goulter.

Echoes From Everywhere

gh Standing of the
ry Chiles Hospital

The Mary Chiles Hospital last year had more major operations than any other ssion hospital in the Philippines, ac- ding to a survey of the mission hos- als recently made. An orthopedic de- rtment has been added by Dr. Lemmon, o is a specialist in that line. So far we know this is the only hospital in t part of the world having such a de- rtment. Miss Marie Serrill has greatly proved the training school for nurses. though the course has been reduced om four to three years the standards of struction are much higher than formerly. fteen nurses were graduated last spring, n from the Mary Chiles Hospital and e from the hospital at Vigan.

ithful Worker
llen

Word comes of the death, November 14, Miss Katherine Mary Blackburn, at pe Town, Africa. Miss Blackburn went t to the Congo some years ago as a issionary under the Foreign Christian ssionary Society, but was compelled to turn to America because of sleeping kness. For several years she has been eral secretary of the Colored Branch the Y. W. C. A., in Cape Town and eatly endeared herself to the people re by her devotion and self-sacrifice.

ccessful
inerating Trip

Everything is quiet here. Mr. Morse and have successfully completed the first evan- elistic trip taken since Dr. Shelton itiner- ted. Some two thousand people were reached to and over three hundred people treated. We were well received everywhere. Upon the return, due to a bridge being out, we traveled through a part of Tibet which has been closed for some three years.

MARION H. DUNCAN.

Batang, West China.

Unique Service
Held at McPherson, Kansas

The woman's missionary society of McPherson, Kansas, recently paid a grateful tribute to fourteen of its members who for sixteen years have contributed practical and loyal support to its various endeavors in a "recognition service." As a part of the program favorite songs, poems and Scripture of the honor guests were given. Messages were read from national and state officers as well as from former pastors. The program was followed by a social hour and the serving of a lavender and white luncheon.

New Church
Dedicated at Lotumbe

We dedicated the new church two weeks ago. There was a tremendous crowd and the people were so happy to be in the new building. It has taken such a long time to finish, for it is large and labor out here so unskilled. Mr. Hobgood has spent many hard days of labor on it and no one is happier in occupying it than he. He preached the dedicatory sermon and was so happy all through the services.

TOBITHA A. HOBGOOD.

Lotumbe, Africa.

A Versatile
Missionary

When Mr. Morse went on an itinerating trip recently he left a Sunday school class of boys of adolescent age with me. As several of the best boys accompanied him it has been necessary for me to train the younger boys to teach the lesson. They meet at my house on Friday afternoon and I go over the lesson with them. One leads the opening song, another makes the prayer and two others read and present the lesson. Harold Ogden is of real help in this work. It is helping me get the language in a practical way.

I have used my horn at the Tibetan church and Sunday school services. It helps with the music. With a little leading the people get a tune well.

I have been teaching algebra to Ruth Ogden since we were in Yunnanfu. This takes one hour five days a week, but is a welcome relief from the grind of language study.

R. A. PETERSON.

Batang, West China.

Circle Program

China for Christ

MARCH

Social Customs in China

AIM: To show that the greatest change in China is taking place in the minds of the people.

HYMN

PRAYER

BUSINESS

DEVOTIONAL: *Let Us Pause a Moment.*

HYMN: *Lord, Speak to Me, That I May Speak.*

SCRIPTURE LESSON: Matthew 5:41-48. *Service With Christ.*

OFFERING

PRAYER THOUGHT FOR CHINA: Pray that God may guide the young leaders, and help them to find the new and better way of helping China. Pray for those in the homeland that all may exalt the Christ.

Program Helps: *China's Real Revolution,* Chapters III and IV; Booklet: *Disciples of Christ in China;* Letter from Julia Allen of Nanking, China; WORLD CALL of July, 1924.

The Ideal
Woman

A quotation from a speech recently made by a member of the Girls' School of Christy Institute: "An ideal woman must train head, heart and hands; get more knowledge of domestic science, acquire noble character by refining personality and gain cultivated hands by domestic crafts. I am studying foreign languages and hope to be able some day to read books on housekeeping in English, French and German. I learn from my father hygiene, care of children and pedagogy and from my mother cookery. Also I am interested in needle work, music, etiquette, art and religion. I feel most keenly the need of schools where we can study together all of our cultural lessons, but there are no such schools in Japan. We young women must awake and prepare the next generation to do better work than we have done. It is the greatest devotion to our ancestors to rear excellent children. How can we cultivate our children if we do not first cultivate ourselves?"

(*Continued on page* 51.)

missionaries which were obtainable

Left to Right: Dr. and Mrs. Frank Wilmot, Mr. and Mrs. Searle Bates, Mr. and Mrs. James McCallum, Miss Julia Allen. Bottom to Top: Mrs. Edna Whipple Gish, Dr. Mary B. Treudley, Miss Minnie Vautrin, Miss Carrie Allman, Miss Mildred Walker.

Class of 1924, Christian Girls' School, Nanking

Christian Girls' School, Nanking

By EMMA A. LYON

THIRTY years ago there were very few schools for girls in this part of China. Our Mission felt that the daughters of the members of the church should be educated. We rented a room in an official home owned by Mr. Fan called "Fan Gong Cuan", and opened a small day school. In 1895 land was bought for a girls' boarding school compound. Part of the money for the first building, which cost $1,400 gold, was given by friends of Mrs. Carrie Loos Williams. The building was begun in the summer of 1895. It took one year to build.

The school was opened in the fall of 1896 with five pupils, one woman teacher, a man teacher, a woman who acted as matron and Bible woman, and one foreigner. F. E. Meigs who had charge of the boys' school and Dr. Macklin who had had a great deal of experience with the Chinese, were good advisers. Miss Kelly came to the school to live later the same fall and has been in close touch with the school ever since, either in charge when the other foreigner was on furlough, acting on the school board or helping in other ways.

Through the influence of Mrs. Hwan we became acquainted with some of the best families in the city. In order to hold their confidence we had to observe Chinese customs in regard to chaperoning the girls carefully. The school gradually grew until this last year we had two hundred and forty-two enrolled.

We have had a second addition to the first building, two cottages and a gymnasium the last ten or fifteen years. Not more than five thousand dollars has been spent by the foreign missionary society. We have had kindergarten, primary and high school in these buildings. We are very crowded. Our greatest need is for a classroom building for the high school students. We are thankful that the Iowa women are going to give us this building through the Golden Jubilee.

Another great need is to have the present building remodeled so as to make it more suitable for dormitory purposes. We need too, a domestic science and music building. We are hoping to send one of the girls to Peking to take the domestic science course there and have her return and teach here.

The students are very loyal to the school. On the twentieth anniversary of the opening of the school a number of the alumni met and decided to establish a day school in another part of the city to show their gratitude to their mother school. This school was opened at Hsi Kwan eight years ago. They have had eighty or ninety pupils. They have their board of managers and entire control of the school. It is supported by contributions and fees. Graduates from this school come to our high school.

A number of years ago a baby was found that had been thrown out in the middle of the night. We brought the child into the school and the girls helped care for it. It was called the school baby. She is sixteen years old and still studying in the school. She is supported by th young people in the primary departme of the Pasadena church. We hope sh will be able to do something worth whil

There have been about one thousan girls in the school since it began. Som have entered Gingling College, many hav gone out to teach, some have becom nurses, a few are studying to be doctor many have established homes and are ca ing for their children. Some of the se ond generation are in school now.

Students have come from almost ever province in China, from Honolulu, Jav and America.

Hidden Answers

1. What lesson is to be learned from the life of Edwin Burr Powell?
2. What should every Sunday school teacher be?
3. What is the National Evangelistic Association?
4. Tell about the Kellems meeting in Australia.
5. What is being done for the Indians at Lawrence, Kansas?
6. What progress has been made in Wuhu in two years?
7. What is Tessie Williams doing in Africa?
8. What evangelistic methods were used at Springfield, Illinois and Kansas City, Missouri?
9. Give an incident told by Lee Gway Gwang of his trip to Atuntze.
10. Who has been appointed director of religious education in India?
11. How many evangelists are at work for the department of home missions of the U. C. M. S.?
12. What large gift has been made to a local church?
13. What particular interest to the women attaches to the Ann Arbor Church?
14. Who has gone to Jamaica recently?
15. What school in China has been in existence thirty years?
16. What college benefactor has recently died?

Y. W. C. A. Cabinet, Christian Girls' School, Nanking

Echoes From Everywhere

(*Continued from page* 49.)

The Only Christian Her Village

One day while we were sitting in a village teaching we saw a woman coming towards us who looked different from all the other women. She came up to us smiling, sat down and began to sing with us. We knew of no Christians in this village but saw at a glance that she was a Christian. She helped us with the teaching and seemed so glad to see us. Afterward, I talked with her and she told me she had come from Cawnpore and was visiting some of her relatives here. She said she had stayed in Mahoba once for three days with Miss Mary Graybiel. She was afraid to remain there because relatives living near who might take her away, so Miss Graybiel sent her to Cawnpore where she was baptized and later married. I asked her to come in to Kulpahar to church on the following Sunday. Sunday morning when I started to Sunday school she was in front of the bungalow with one of the Bible women. She had walked four miles in the early morning. She enjoyed the day so much, often staying over night with us and the next morning started back to the village where she is the only Christian.

ETHEL SHREVE.

Kulpahar, India.

Worker Goes To New Field

Since E. K. Higdon's return to the Philippines he has taken up the work at Laoag, and there is now an average of eighty in the student Bible school. His class averages from twenty-five to ninety-five young men. The evening preaching service is attended by more than 200 students from the government schools. The only reason there is not more is because of the fact that they have no more room. Two young men have recently been baptized and five more young people, including one of the high school teachers, will be baptized soon. Every week Mr. Higdon speaks, in special meetings, to from 100 to 400 students.

Mr. Higdon's class in pastoral theology in the Bible school worked out a play on the question of financing the church. This was given at the Sunday school convention at Laoag. The national secretary of the Sunday School Union, Mr. Ryan, asked that it be put in writing for the Sunday school journal. This play has been given several times since in different centers.

Opposition Versus Indifference

The Christian Endeavor Society for girls, started last year, is beginning to be more like a real Christian Endeavor. There were fourteen present at the last meeting. The meetings are held on Saturday afternoons. The girls are now working on the bell-shaped envelopes to be used for the White Gift offerings. Regular Christian Endeavor topics are used in the meetings and the girls are beginning to get the idea of reading the Bible with certain topics in mind.

The Friday night meetings for working girls are well attended. Miss Richey helps with the knitting and Miss Kyotsuka, the woman evangelist, is giving studies in the Life of Christ. Two of the faithful girl nurses have been ill. One has tuberculosis and there is little hope of her recovery. The young woman who leads in this group has had some severe persecution. Her husband's family took away her Bible and hymn book and refused permission to attend the Friday meetings. Now she is very happy, because for no apparent reason these people have given her permission to attend services. We believe that the power of prayer has had its part in the change and also the steady unwavering faith of the young woman herself. Her husband is not opposed to her attending such meetings but he is an adopted son and has not the courage to stand out for her rights. We are glad when there is some real opposition instead of the unbroken indifference that characterizes the situation generally.

GRETCHEN GARST.

Fukushima, Japan.

Reading The Word

We closed a home force meeting on November 23. There were three confessions and five who came by letter. Over 70,000 verses of Scripture were reported read during the meeting. Cottage prayer meetings were very fine and well attended. Many folks were reached who will later enter of our school there, and that he has been doing work as colporteur. She looks forward to his reports eagerly, for he carries such a radiant face. He tells her of his talks with the people. In nine days he had sold two Bibles, nine New Testaments, thirty-one Gospels, and forty-four other pieces of literature, besides distributing much free literature. To get the people who are able to read interested in the Bible and in Christian literature is a great accomplishment.

Before returning Miss Nunn had a very happy visit with her living link church at Wichita Falls, Texas.

Personnel of the Nanking Station Thirty Years Ago

Back row, left to right: Dr. James Butchart, F. E. Meigs, Dr. W. E. Macklin, E. T. Williams. Front row, left to right, Miss Emma A. Lyon, Mrs. F. E. Meigs, Mrs. W. E. Macklin, Mrs. E. T. Williams.

A Faithful Member

An example of faithfulness in missionary work is shown by Mrs. C. E. Finney, Louisiana, Missouri, who in eleven years has never been absent from the regular missionary society meeting. In that time she has filled every office capably.

Wants to Study For the Ministry

After the Cleveland convention, Miss Etta Nunn, who had been away from her field in Mexico for some months helping in the work of the Golden Jubilee, returned. She writes most happily about the joy of seeing the missionaries again, and being back with her splendid Bible class of women. In speaking of one of the young men in San Luis Potosi who is wanting to study for the ministry, she says he is in the preparatory department active service. I have a large class of young people, most of whom have not been attending since before the war. They have just made a gift to the church of a large size bulletin board which will be installed this week.

ROY A. MILLER.

Edinburgh, Illinois.

A Wonderful Opportunity

There were sixteen ladies present at the women's meeting held at our home this month. These are the women from one of our churches in Osaka. Mrs. Crewdson is happy to have the ladies meet with her because it gives her a wonderful opportunity to get well acquainted with them and to help them in various ways. They will have regular meetings in our home once a month.

(*Continued to page* 63.)

The Board of Education and the Work of Our Colleges

Phillips University enrolls 1064. Culver-Stockton campaign completed. Butler University plans organization of College of Religion. Death of Mrs. Mary Couts Burnett. Drake received munificent gift.

J. H. GOLDNER, for twenty-five years minister of Euclid Avenue Christian Church of Cleveland and president for 1924-1925 of the International Convention of Disciples of Christ, is a graduate of Hiram College, the class of 1896.

The First Christian Church of Lincoln, Nebraska, Dr. Ray E. Hunt pastor, has under consideration plans for the erection of a $250,000 church edifice. Lincoln is the seat of the University of Nebraska. Cotner College is located in its environs, and it is in fact one of the great educational centers of the west. A new and adequate church building for the First Church of Lincoln would be a notable contribution to the educational equipment of the brotherhood.

Professor W. C. Gibbs of the Bible College of Missouri, at Columbia, has made arrangements to teach a course on Christian Ethics at Jefferson City which will be credited through the Extension Division of the University of Missouri. This is the first step taken by the Bible College looking to work outside of Columbia with credit in the University of Missouri.

Miss Harriet Batterton of Greenfield, Illinois, has succeeded Mrs. Dora Winter as dean of women at Cotner College, Bethany, Nebraska. Mrs. Winter resigned to accept the position of associate director of the Cotner College endowment campaign. Miss Batterton was for two years a student at Eureka College. She finished her work for the A.B. degree at the University of Illinois, specializing in sociology and psychology. She later took a Master's degree from the same institution, her specialties being education and economics.

The Disciples' Divinity House of the University of Chicago is now in an aggressive campaign to make a house an actuality for students of the Disciples of Christ at the University of Chicago. A campaign is on to raise $300,000, $100,000 of which is to be applied to the erection of the first unit of a permanent building on the lot upon which stands the University Church of Disciples recently completed at a cost of $250,000.

Announcement has been made by Atlantic Christian College, Wilson, North Carolina, that a beginning has been made toward establishing in the college a library of the literature of the Disciples of Christ. Several volumes for this purpose were recently contributed to the institution by Richard Bagby. This effort is most praiseworthy. There should be such a department in the library of all our colleges. As a matter of fact there is in most of them. Much valuable literature pertaining to the early history of the Disciples is still extant that should be assembled, classified and indexed for study and reference.

Phillips University, Enid, Oklahoma, has an enrollment for the first semester of this year of 1,064. It has the largest freshman class in the history of the institution, the number enrolled being 272. The College of the Bible of the institution has 155 students all of whom are preparing for definite Christian service. The ministerial group of the College of the Bible is ministering regularly to 77 churches. Dr. I. N. McCash is the president of this vigorous and growing institution.

Butler University, Indianapolis, Indiana, plans the organization of a College of Religion as one of a system of coordinate colleges of the university. A movement has been launched to raise $350,000 for the erection of a new, beautiful and adequate Bible College building on the Fairview site. Dr. Frederick D. Kershner, dean of the College of Religion, is organizing the curriculum and assembling the faculty for this institution.

Lyle Finch, alumni secretary of Drake University, is doing an outstanding piece of work in the development of the alumni of that institution. As a member of the national organization of university alumni secretaries he has sought to acquaint himself with the best methods of work in this field and to master the results of successful experience. He has brought system and thoroughness of organization into his work. The aim is to make vital the relation of every alumnus to the institution and to develop good will and inspire a generous loyalty to the university. His detailed program is deserving of careful study.

Three Hiram men were among the official delegates to the inauguration of Dr. Robert Ernest Vinson, seventh president of Western Reserve University, Cleveland. President Miner Lee Bates represented Hiram College, Prof. John S. Kenyon, head of the English department, represented the Modern Language Association of America, and Professor J. Harold Du Bois, of the philosophy department, represented his Alma Mater, Whitman College, Walla Walla, Washington.

The Board of Education Program

"The National Board of Education has undertaken a big program in the underwriting of all of the colleges of the brotherhood. The department of endowments, headed by Dr. H. H. Harmon and corps of trained workers, is here. The eyes of the whole brotherhood will be focused on Cotner College and its constituency for the next few months. As a brotherhood we are awakening to the fact that we must undergird our institutions if we are to supply our churches and mission fields with the right type of leadership. The organization of the department of endowments by the Board of Education heralds a new day for the colleges of the brotherhood. Cotner is one of eight colleges receiving its assistance this year."—*The Church at Work, Lincoln, Neb.*

Death of Mrs. Mary Couts Burnett

December 12, 1924, exactly one year after she had conveyed all her property to a trust estate to be used for the benefit of Texas Christian University, Mrs. Mary Couts Burnett, of Fort Worth, Texas, was stricken with paralysis from which she died after a brief illness. Mrs. Burnett was not only the greatest benefactor of T. C. U., but was the giver of the largest single contribution that has ever been bestowed upon any institution of the Churches of Christ for any purpose. All classes were suspended on the day of Mrs. Burnett's funeral. Her total benefaction was estimated to be worth $4,150,000. The library, to be erected by the $150,000 is nearing completion upon the university campus and is a standing memorial of the intention of the donor.

Drake Bible College

The first year class of the College of the Bible, Drake University, is larger than it has been for many years. There are about thirty graduate students this year working toward the Master of Arts and Bachelor of Divinity degrees. Dr. J. C. Caldwell, the dean, notes by the correspondence coming to the college, that there are indications of a rather general revival in actual study for the ministry. A few years ago about one-third of the correspondence coming to the dean's office related to preparation for the mission field; somewhat later, about one-third indicated a desire to prepare for religious education; this year the correspondence indicates that preparation for the ministry itself has a larger place in the minds of young people than either of these special interests.

Dean Brown at Yale Campbell Club Meeting

The Yale Campbell Club held its first meeting of the year on December 16, at the home of Professor and Mrs. J. C. Archer, New Haven, Connecticut. Including the wives of some of the men there are forty-five Disciples at Yale this year. Bethany leads with eight men and Butler and Hiram follow with six each. Dean Charles R. Brown and Mrs. Brown attended this meeting. He gave a very warm welcome to the men who had come to study in the Divinity School. He complimented the brotherhood which they

esented highly on three main points: r loyalty to the fundamentals of re- on without having a creed, their fer- evangelistic spirit and their loyalty ach other as a group. He stated that believed Yale was making a good in- ment in preparing such men for more ient service, and urged each one to back a stronger Disciple than he came.

Drake's Munificent Gift

pon December first Drake University ived the gratifying information that General Education Board of New rk, established upon the Rockefeller ndation had granted them a gift of 0,000, conditional upon Drake's raising 0,000 as a permanent fund for the uni- sity. This conditional offer will be- me an inspiration to the Drake Endow- nt Crusade which has been launched ently and which will be prosecuted h great vigor.

Culver-Stockton's Advance

Succinctly stated the lines of the ad- nce of Culver-Stockton College, Canton, issouri, toward her present substantial ition may be indicated as follows.

1. Admission to the Missouri College nion, May 22, 1920, made possible ough the raising of $200,000 through Missouri Movement.

2. The conditional offer of $100,000 by General Education Board, February , 1923.

3. Announcement of the R. H. Stockton quest.

4. Campaign organized and completed sulting in the raising of $300,000, the ncellation of $70,000 indebtedness and e making good of the conditional offer f the General Education Board.

5. The settling of the Stockton estate y which $772,000 was actually added to he assets of the college.

John H. Wood became the president of his institution in 1917. J. B. Weldon be- ame vice president and promotional sec- retary in 1920.

Encouraging Words from the Phillips Crusade

In the second week of the Phillips En- lowment Crusade to raise $1,250,000 for ndowment and equipment, there had been three gifts of $50,000 each, one of $60,000, and over $40,000 additional in Enid and thereabouts. The results to date total more than $250,000. The Crusade has incorporated in its plan the raising of $50,000 for a Bible Chair at the Univer- sity of Oklahoma, at Norman, and a like amount for a Bible Chair at the A. & M. College of the state.

Splendid Message from Christian College, Columbia, Missouri

Dearest old C. C.
We drink a health to thee,
Each pledging e'er to be
Loyal and true.
Oh Alma Mater, dear!
May we ne'er cease to cheer
And pledge anew.

So run the lines of the Christian College Alma Mater, and so breathes the spirit of the Christian College girls. A speaker in chapel said recently in discussing college spirit, "It is something indefinable but I am conscious of it whenever I come to your college."

This year more than ever C. C. radiates the very essence of cordiality, good cheer, initiative and team work. President Lee's stock expression, that knowledge must be made practical by using it, is manifesting itself in a very vital way in renewed interest in all college activities. There are fifteen class and departmental clubs where there were nine last year; all are functioning in the most stimulating manner. No girl may belong to more than two. By this arrangement the personnel of the clubs is not so likely to be duplicated and a lively and friendly rivalry exists in the making of posters and the character of bulletin board advertising.

It is a cheerful agreement on the part of every club that the Y. W. C. A. shall set the policy of all organizations. A copy of the Y. W. policy is in the hands of every girl in college. The policy reads:

Y. W. C. A. Policy

It shall be the policy of the Young Women's Christian Association of Christian College to exert its influence in the interests of a higher standard of friendship and democracy upon the campus.

1—To make the campus a place where each girl may grow into her best.

2—To stand for a higher standard of honor in both social obligations and classroom relations.

3—To support and to cooperate with student government.

4—To eliminate pernicious campus gossip.

5—To seek to develop a spirit of initiative and a greater sense of responsibility among our college girls.

Christian College believes that to live up to this policy is the highest form of school spirit.

G. I. Hoover.

These All Died in the Faith

Charles S. Cliffe, November 28, 1924, at Girard, Ohio. For thirty years minister of the Christian church. Age 63.

Mrs. C. L. Goodwin, November 4, 1924, Greensburg, Pennsylvania. Life member of Christian Woman's Board of Missions.

Mrs. William Eubank, Jr., November, 1924, Somerset, Kentucky.

Mary G. White, November 28, 1924, Adel, Iowa. Charter member of auxiliary to the Christian Woman's Board of Missions organized in Adel in 1874. Age 72.

Mrs. Fronia Bush, widow of Lucius Henry Bush, January, 1925, Warren, Ohio. An ideal minister's wife and active in every good work. Age 78.

Mrs. Martha B. Stevens Brown, July 20, 1924, Chester, Nebraska. Active in missionary society. Age 75.

Mr. and Mrs. P. P. Tucker and granddaughter, Mozelle, December 24, 1924, Lodi, California. Killed in an automobile accident. Active in all church work.

Rejoicing in the Philippines

There has been one baptism at the Taft Avenue Church this month, a second generation Christian from one of our best families in the church at Vigan. Meetings at the church have been fairly well attended. The news of the success of the Jubilee is very pleasing. It means that the Singalong church will be cared for and that we may have a Lord's Day morning meeting at Taft Avenue for students. In trying to have an evening meeting we are severely handicapped.

A. G. Saunders.

Manila, Philippine Islands.

Work for Soldiers

THE special service which the Nanking Young Men's Christian Association and cooperating Christian forces undertook during the Kiangsu-Chekiang War extended over a period of two months and was conducted in nine towns. In six of these places buildings were secured and temporarily adapted to the purposes of the work. Twelve regular secretaries, assisted by twenty volunteer workers from various churches, were engaged in this work. These men personally entered into the problems of 2,471 soldiers and wrote letters for them.

In four towns in the war zone, the postal officials having fled, 21,310 letters were stamped and sent by messenger down the railroad to the nearest functioning post office. The total attendance at social activities conducted for soldiers was 21,109; 6,320 prescriptions of simple remedies were filled and many wounds dressed. There were 8,279 visits to wounded and sick soldiers. The workers also talked personally with 904 men on the subject of sanitation and hygiene. In 132 Bible class sessions the attendance was 9,036. In 151 prayer meetings 1,647 soldiers were present and often led in both the organization of the classes and in their conduct. There were 861 visits to officers and men, and 834 personal religious interviews were conducted with them; 1,081 soldiers were brought to Sunday church services and 609 soldiers expressed a willingness to become followers of Christ. This included one Brigadier General and a number of officers.

Perhaps the most gratifying feature of all was the evidence, repeatedly seen, that many of the soldiers who have become Christians during the past years of Christian activity among them in Nanking, were joyfully loyal to Christ throughout the war. They witnessed for him; strongly denounced the horrible looting and burning and eagerly entered Bible classes and prayer meetings when they could do so.

Speaking of Books

The Clash of Color

ELSEWHERE in this issue we reproduce a passage from *The Clash of Color,* by Basil Mathews. The entire volume is one of the most readable books on the subject which has been published and is so thoroughly sane and well founded in established facts that every person of serious mind should read it at the earliest opportunity.

His concluding chapter is entitled "The Real War." The gist of it appears in this paragraph:

"The nations and the races of the world—if real civilization is to come to the world and to triumph—have to lose their race differences in a real fight. Man has his enemies, his absolute and final enemies, whom he must fight tooth and nail to the last gasp, or himself perish. Those enemies are the low civilizations that imperil the high; the greed that exploits weaker people; the diseases that threaten ordered life; the personal sins that poison his soul and wreck his character."

Here is the answer to the wild men of our day who with a show of vast erudition are declaring that all human progress depends upon war and that the vigor of a nation can be maintained only by wholesale bloodshed. A doctrine that is as absurd as the former medical practice of bleeding a patient for every ailment.

The real objective of our day is to so objectify the conflict with essential evil and so organize and enthuse the forces of righteousness that men, women and children shall enter into this last irrepressible conflict with as great zest and unanimity as their forefathers manifested in fighting one another. "The world situation can—from this point of view—be summed up in H. G. Wells' vivid phrase, 'a race between education and catastrophe.'"

"That task of education on a world scale may sound impossible. It is nothing of the kind. It is as practicable as it is thrilling. As we have just seen, it is already begun among the races of Asia and Africa in the new student leadership. It is when we look at the world of men, not as they are, but as knowledge and a spirit of good will can make them, that we get a glimpse of the incalculable good that lies ahead."

The Abolition of War

WE owe this vigorous volume to the joint authorship of Sherwood Eddy and Kirby Page. In the first half of the book Mr. Eddy presents the case against war and the latter half Mr. Page devotes to questions and answers concerning war.

Mr. Eddy begins with a personal testimony of his own devoted participation in the World War: "Now, at last, after ten long years I have reached bed rock in my conviction, I have found stable equilibrium in my thought. I am finally done with war."

He punctures the fallacy of those who seek to justify war by comparing it with police protection. Mr. Eddy's definition of war is as follows: "War is a means of attempting to settle international or civil disputes, by armed military forces, through the organized destruction of life and property, in which each side seeks to impose its will upon the other by force." This differentiates it sharply from the police which is "a neutral third party for bringing the criminal to judicial trial for an impartial decision, based not upon force but upon law."

One of the counts in the indictment is that war victimizes both sides by destructive propaganda. "Frederick the Great said, 'If my soldiers would really think, not one of them would remain in the ranks.'"

As to the results of war, we have a careful and authoritative statement of its destruction of material wealth, human life and, worst of all, moral standards. Not from pacifists but from great generals like Napoleon, Maurice, Haig, and Pershing the conclusion that modern war is futile and suicidal. From General Tasker H. Bliss he quotes:

"The responsibility is entirely on the professing Christians of the United States. If another war like the last one would come, they will be responsible for every drop of blood that will be shed."

Charles Reign Scoville

AFTER all, each individual's rating in heaven, and the decision as to whether he is among those present, depends upon what he cares most about and how much he cares. Even the most careless and indifferent person is dead in earnest about something: beefsteaks, neckties, skating, cross-word puzzles. Most men and women have clearly defined ruling passions: success in business, society, politics; music, literature, painting; science, philanthropy, religion.

How few, even in the church, actually "seek first the Kingdom of God and his righteousness." To increase that number is the purpose of evangelism. Thus the evangelist has a mission both to church members and to outsiders. He cannot do much with non-members while they are surrounded by members who manifestly count something else than religion the chief interest of their lives. When one of the church members of a community begin to "put first things first" the way is open to lead men and women from outside the church into Christ. And of course the most effective agents in this leading are those who have been awakened.

In our crowded, complex modern life no one is left to choose by himself what his major interest shall be. All the arts and blandishments of salesmanship, advertising and propaganda are utilized by commercialized amusements, politics and vice. More than ever before he who would win men to God must be alert, energetic, resourceful, as well as sincere, intelligent and sympathetic.

An extraordinary degree of all these qualities accounts for the phenomenal success of Charles Reign Scoville as an evangelist. The story of this success has now been put into book form by H. H. Peters, secretary of the Illinois Christian Missionary Society. It is a handsome volume of four hundred pages and sells for two dollars. It bears the imprint of The Bethany Press, St. Louis. Half of it is used to tell the story and to describe the man and his methods, the other half is occupied by nine sermons stenographically reported in one of his latest and greatest meetings. One chapter of the story is devoted to Mrs. Scoville, whose superb singing and gracious presence have greatly assisted her husband's work. Nineteen pages are filled with "Scovillegrams," like, "The time is not lost when an engine stops to coal," "Religion in the church will never rise higher than the home," "I would rather be a perfect dime than a counterfeit dollar," "The church will never be perfect so long as it has people like you and me in it," "If all Christians would clean up, the devil would have to clean out."

Mr. Peters writes out of long personal acquaintance and immediate careful study. He tells the story and presents the record of Mr. Scoville's system of evangelism in an interesting and sympathetic manner.

Books Reviewed in This Issue

THE CLASH OF COLOR: *A Study in the Problem of Race.* By Basil Mathews. Doran Company. $1.25.

CHARLES REIGN SCOVILLE: *The Man and His Message.* By H. H. Peters. The Bethany Press. $2.00.

THE INDIANA SURVEY OF RELIGIOUS EDUCATION: *Volumes 1-2-3.* Made under the direction of Walter S. Athearn. Doran Company. $5 per volume.

THE CHILD: *His Nature and His Needs.* Prepared under the editorial supervision of M. V. O'Shea. The Children's Foundation.

THE ABOLITION OF WAR. By Sherwood Eddy. Doran Company. $1.50.

The Actual Status of Religious Education

VOLUME III of the *Indiana Survey of Religious Education* has recently come from the press of the George H. Doran Company, New York. This completes the monumental achievement of the Institute of Social and Religious Research in carrying through this important survey which was one of the great undertakings of the Interchurch World Movement.

This work is of such immense importance that it is worth while to call attention again not only to the present volume but also to the first and second.

Walter S. Athearn, dean of the School of Religious Education and Social Service in Boston University, had the general direction of the survey and of the publication. With him were associated E. S. Evenden, W. L. Hanson, William E. Chalmers, and a trained survey staff and an able advisory committee.

his preface to the third volume Dean earn declares: "Any information h exists can be secured by proper anization and method if money and e are adequate." An examination of work convinces one that all the con-ons were fulfilled in this enterprise that we have set before us as never re the actual status of religious edu-on in a typical American common-lth. Not only is the information en here but with it is also given in ail the methods by which it was ob-ed, thus both illustrating the knowl-e that is supplied and furnishing in-uable aids to future investigators.

Volume I of the work contained data embled by the survey and recommenda-ns of the survey staff. Volume II the ndards, score cards, scales and other jective measurements developed for the pose of the survey. Volume III repro-es the schedules and codes used in the vey.

In the field of religious education it s been quite the custom to present esses and estimates as facts. It is re-shing to find a reliable body of sub-ntiated information, even though much this information is utterly unpalatable.

On page sixty-one, Volume I, we learn:

"For every dollar which the churches end out of their treasuries for the pport of their church schools, the church ools put eleven dollars back into the rch treasuries for the support of the rches.

"Seventy per cent of the church schools ake some contribution annually to the ssionary, educational and other general nominational boards."

On page sixty-four:

"Besides teaching in the Sunday school, each teacher carries two other church responsibilities. The percentage of attendance and punctuality at the church school sessions is very high."

On page sixty-five:

"One-fourth of the teachers have had fewer than 8.8 years of schooling. Thirty-eight and nine-tenths per cent have had fewer than ten years of schooling."

Neither the pastor nor the general superintendent supervises the teaching in the church school. "Volunteer teachers need close and constant supervision by highly trained specialists."

A general use of this survey cannot fail to give great impetus to the better schools movement both in Indiana and throughout the country.

The Child: His Nature and His Needs

There is nothing in all the world so important as children, nothing so interesting. If ever you wish to go in for philanthropy, if ever you wish to be of real use in the world, do something for children. If ever you yearn to be wise, study children. If the great army of philanthropists ever exterminate sin and pestilence, ever work out our race salvation, it will be because a little child has led.

DAVID STARR JORDAN.

ONE by one the foremost men of the modern world are advancing to the position taken by the Christ nineteen hundred years ago and according the primacy in human life to childhood. It is easy to see the necessity of doing this, but extremely difficult to accomplish it. To bridge the gap between theory and practice, between purpose and achievement, in the field of childhood, The Children's Foundation was established at Valparaiso, Indiana, in 1921, and given a substantial endowment by Lewis E. Myers.

For the executive direction of the enterprise Mr. Myers secured Lorne W. Barclay, who had been educational director of the Boy Scouts of America for several years.

As its first substantial contribution The Children's Foundation enlisted sixteen eminent specialists to put into popular language a summary of present knowledge under three heads: child nature, child well-being and education; with suggestions as to how we may bridge the gap between the knowledge of the few and the practice of the many. Professor M. V. O'Shea, of the University of Wisconsin, was the leader of the group, which included the United States Commissioner of Education, and representatives of Harvard, Yale, Columbia and other leading schools. *The Child: His Nature and His Need,* is the title of the volume which Professor O'Shea and his associates have given us. It is a handsome book of 516 pages. If published in the ordinary way it would sell for three or four dollars a copy. To give it promptly the widest possible usefulness The Children's Foundation donated the first edition to libraries, publications and institutions. Additional copies are available at the rate of one for every dollar contributed to the publication fund of the Foundation. As one reads the volume he feels increasingly that all parents and teachers should have the assistance of such an elementary handbook.

An African Wedding

By ELLEN I. BURK

Miss Burk is a missionary under the Evangelized Society African Mission, located at Shabunda, Congo Belge, and is a constant and devoted reader of World Call, whose files she has enriched by the following fascinating story.

THERE was a stir among the students of the Shabunda African Mission, for there was to be a double Christian wedding; the first event of the kind in this section of Congo Belge. Yes, four of our young students were to be married just as the rite is performed in White Man's Land. All are wondering how it is to be done. The native marriage has already taken place. This was simply the formal agreement and presentation of the *madi,* or price, of the bride, which in the case of Jakupewa was the following: one male goat worth seven francs, one female goat worth ten francs, one and a half yards of cloth worth fifteen francs, one basketful of *mbembi,* or native shells, worth twenty francs, ten francs in cash and several knives. This is very cheap (seventy francs or about four dollars) for a wife, but Jakupewa is young, being about ten or twelve years of age. One hesitates at the marriage of such a young child but it is the custom here for girls of this age to marry and all girls are married before they are fifteen. Then Jakupewa's parents were anxious for her to be with me in Christian work for she has a very bright mind and all the family want the "palavers" of old.

Molobo has been loaned two hundred francs which he gave to Loisa's father last week for her. In knowing these two couples one cannot say there is no romance in African marriages. Loisa's brother, Adomiti, by the right of inheritance receives the *madi* for Loisa. Evidently he had chosen his wife for he gave his father and sister no peace until he received the *madi.* An old man in the village had presented large *madi* for her so the father demanded the girl. We did not approve of this match because it would take her out of Christian work and because she did not want it. Finally she refused to marry anyone but Molobo. As the old love story goes, Molobo was as poor as a church mouse. In fact he had nothing but love and this is not sufficient to obtain a wife even in Africa. The bridegroom's credit is no good, therefore the cash and entire *madi* must be presented in a formal way and handed over to the bride's father or elder brother. Love will find a way, so some one loaned him the two hundred francs. At once friends began to donate small gifts, so payment began immediately.

Saturday was an exciting day for the brides, Loisa and Jakupewa, had chosen their bridesmaids and Molobo and Moki had chosen their best men. To our surprise the girls chose, not their young schoolmates, but the old faithful women as their bridesmaids. Loisa chose Yaka, who had been a white man's wife for several years and Pendani, who was a cast-off second wife of Tafakuli, one of our workmen. These women were as delighted as children at the honor conferred upon them. Pendani's feeling were hurt because they forgot to ask her to kill one of the four chickens we gave them. Her wrath was appeased, however, when she was asked to help cook the rice and chicken for the wedding.

Jakupewa chose still older women for her bridesmaids. One was Sarah, who was a former wife of Chief Kingombi. About a year ago the chief's great wife died. When the die was cast, Sarah was named as the witch who caused her death. Being driven from the chief's harem she took refuge among the heathen. Later she returned to Shabunda and stayed in Makani's village for a week. As a last resort she came to the mission and pleaded for permission to remain. Of course Chief

Kingombi hurried over in alarm to tell us that she was a witch and that her charms would be cast upon us, perhaps causing death. We did not know whether she was a good woman, but casting all our fears upon God we permitted her to sleep on the dining room floor that night. In the morning all was well and she was asked to cook the food for ten of our young boy students. Chief Kingombi often came to warn us and to see if any of us had been bewitched. When the chief saw that she was not a witch and that God was caring for her he suggested the return to her *madi*. He was shamed out of this when reminded that he had driven her as a witch out of his harem. Sarah is beloved as a mother by all the students.

Jakupewa's other bridesmaid was Martha. Her wits and tongue are as sharp as her nose and chin. As a typical Dickens' character she has her say on every topic, keeping the crowd in an uproar. She is as impetuous as Simon Peter and just as eager to testify of God's working. She too had left her husband, who had other wives, and joined the Lord's work here.

These four bridesmaids donned white bath towels for head covering and white sheets, loaned by us, were wrapped around their bodies, leaving their black shoulders bare. The brides were dressed in similar style with the addition of bobbinet veils trimmed in maidenhair ferns and small purple flowers which contrasted beautifully with their chocolate colored complexions. Their shoes and gloves were those which Mother Nature had provided.

The boys succeeded in borrowing white shirts and trousers for the occasion. Moki had asked his wife's brother, Macho, and another Kama boy to be best men. The latter said, "Oh, it is going to be such a big affair, I won't know how to act! I can't do it." He hardly knew whether the preacher might not make a mistake and marry him! The other said, "I don't want to go; for it is their happiness not mine."

Moki is my Kolega language teacher and can cook too, having been taught by a white man. He ran away from one man, an Arab, who tried to lead him into deep sin. Moloba had Kasangonyoka and Lutala for best men. The former is a bright student from a Mohammedan village across the river. With untiring zeal he has won many of his people to Christ. Lutala was a witch doctor who went under the power of Satan diagnosing and doctoring cases of sickness before he became a Christian.

There was a happy and expectant crowd at the church, which was beautifully decorated with palms, ferns and flowers. When the bells ceased ringing, the matron of the girls' home played "Stand Up for Jesus," as the bridal party entered. The brides with their maids marched up the left aisle while the men marched opposite them on the right. It is not considered proper among the natives for the men and women to walk side by side before they are married.

The ring ceremony was performed by our superintendent. Before the ceremony we had told them to be serious and listen attentively, answering all questions put to them. Moki, pointing his finger at his wife warningly, said, "When mama asks you if you love me you must say yes. Do you hear?" The brides were shy and serious and the bridegrooms had a determined manner when they responded to questions. After God's blessing was invoked they marched out of the church amidst a shower of rice from their companions.

There were about thirty of their intimate friends at the wedding dinner which consisted of four chickens with gravy a all the rice they could eat, donated us. Surrounded by these friends the fo newlyweds sat on a grass mat at the co shed eating out of one bowl with the fingers the chicken and rice. Their we ding presents consisted of a little pock hand mirror and a half-dozen safety pi In your imagination you can contrast th native marriage with one in our civiliz lands. But God is here and Mother N ture lavish with all the tropical wealt at her disposal.

The Glory of the Seventy-Five Years

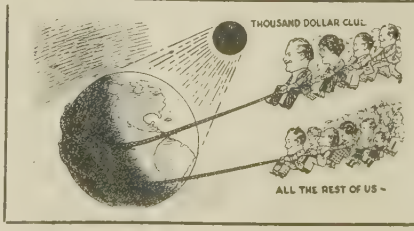
(*Continued from page* 26.)

and directed by women only. The following year the Foreign Christian Missionary Society was organized, not as a rival of either of the others, but a true ally, ever working for the common end, yet pursuing its special task of taking to distant fields the message that had been so splendidly delivered at home. Other forms of united service were developed, as the years went by. The Board of Church Extension reached out the helping hand to the struggling church seeking a home in which to dwell, and from which to go forth for its task of saving men. The Board of Ministerial Relief whispered words of Christian fellowship in the ears of the aged and enfeebled minister of Christ. The National Benevolent Association became the channel for Christian sympathy to find its way to homeless and helpless childhood and age. Later on, the Association for the Promotion of Christian Unity, the Board of Temperance and Social Welfare and the Board of Education were added to our family circle of unselfish ministries. Vigorous state, district, county and city organizations were established everywhere, to add their quota to the Disciples' propaganda of truth and mercy.

This growing spirit of cooperation led to a desire for closer unity of organization and effort, and committees on special days, on united budget, on unification through a general convention of the churches, were successively appointed, and struggled with their problems through many months and years. With the institution of the General Convention of Churches of Christ a long step was realized toward the unity of our various missionary agencies. After a few years, this convention was succeeded by the International Convention of Disciples of Christ, whose constitution was adopted by unanimous standing vote, at the convention of 1917, in Kansas City. Since the charge was accepted in good faith by the friends of the General Convention of Churches of Christ upon the *express assurance* that it was fully *approved* and would be heartily *supported* by those who had been unfriendly to the former organiza tion, there was reason to hope that th unfortunate controversy of years pas would cease. While this result has no been fully realized, the International Con vention has steadily grown in favor, and is now an established institution with the Disciples. Its perfect demonstration of democracy has disarmed all reasonable criticism, and makes possible the correction of all mistakes, and the adoption of any desirable measure for the advancement of our cause.

While this evolution of our International Convention was in progress, our older and larger benevolences were cultivating closer relations, and discovering a nearer kinship in their spirit and aims. At the Kansas City convention, the question of the union of the three oldest societies was favorably considered, and unanimously approved by each in turn. Two years later, in October, 1919, the United Christian Missionary Society became a reality, its birthplace being in Cincinnati. It began to actually function a year later, in October, 1920, the Boards of Church Extension and Ministerial Relief, and the National Benevolent Association likewise coming into the union.

The United Society includes in its range of activities all the forms of service before rendered by the six organizations that compose it. The last clause of the article in its constitution defining its object reads: "To engage in any form of Christian service that will help to bring in the Kingdom of God, in which his will shall be done, as in heaven, so on earth." Beyond this purpose it cherishes no ideal, is moved by no ambition. From this holy pursuit it will not be turned aside. Of the ultimate success of this divine enterprise its friends have no particle of doubt. Believing the work to be approved of God, they go forward in it, seeking the support of all their brethren, but prepared to meet with patience such criticism as imperfect human efforts are certain to receive. They believe with Phillips Brooks, that "With



Here They Go After the Half Million

Must reach by June 30,	$156,256.86
Have on January 1,	21,565.41
Must reach by June 30,	$344,437.82
Have on January 1,	79,172.54

Thousand Dollar Club Plus All The Rest of Us Have on Jan. 1, $100,737,95.

are the final issues and destinies of
gs. Work as man will, he cannot make
an succeed which God disowns. Work
nan will, he cannot make a plan fail
h God approves." They rest upon the
l of a greater than Phillips Brooks,
God be for us, who can be against
" Differ in opinion and judgment we
ys will. But one in spirit we must
ys strive to be. If we hold fast the
d, and possess his spirit, our discus-
s will be ever brotherly, and will end
appy and united labor in his vineyard.

s when a mother proudly holds the
hand
f children, walking one on either side,
Who fight their fights across her, and
yet still
re one in being hers, howe'er they
fight,
o walk we mid our struggling fears and
hopes."

n the progress of our organized life, we
e covered a wide field of effort, and
ained a recognized place among the
istian forces of the world. Our Men
Millions Movement not only secured
ourselves a large sum of money for the
ticipating organizations, and enlisted
dreds of young men and women for ac-
e service in the Kingdom of God, but it
ired other similar movements among
neighbors, some of which far exceeded
magnitude our own splendid achievement.
Golden Jubilee of the past year has
ked another wonderful feat of Chris-
faith and sacrifice. Our plea for
istian unity is attracting world-wide
tention, and did the spirit of unity mark
people in the homeland as it ought, we
ould speak with redoubled power to our
ethren of other spiritual folds.

Did time permit, I should like to speak
our colleges, in which are being trained
r Christian leadership and service thou-
nds of our young men and women; of our
ollege of Missions, occupying front rank
mong its class. I would wish to discuss
ur literature, including the weekly,
nonthly and quarterly journals of the past
nd present; the books and tracts which
ave poured from our presses. Our mag-
ificent WORLD CALL, heir to all the fine
inistry of its several predecessors, can
ave but mention here.

The small company who inaugurated this
work in 1849 has grown into a host of
hundreds of thousands; their small offer-
ngs gave little promise of the millions
hat now flow every year into the treas-
ries of our benevolences. The few scat-
ered evangelists in the homeland have be-
ome a multitude, and a great host of con-
secrated messengers have gone to the ends
of the earth with the tidings of redeeming
grace. The mustard seed has become a
great tree; the leaven has spread through
many measures of meal.

The Period of Conservation

It remains for us to consider the period of conservation, in the history of our country and our movement. Since this period is mainly yet in the future, it requires but few words from me.

With the adoption of the Constitution and the organization of the federal government, the American people but began to realize the ideals of their fathers. Through years of peace and seasons of war they slowly developed their national character, and attained to a larger degree of unity. The Civil War decided the permanency of the Union; the war with Spain cemented that union more closely; while the World War taught us new lessons of service and sacrifice, and won for us a place in the regard and love of the nations which, alas! we have well nigh forfeited by our refusal to cooperate as we might, in the resuscitation of an exhausted world. Our resources have increased in unheard-of measure, and ours is far the richest nation on the earth, in every form of material wealth. The problem now before America is that of conservation. How shall she develop and use her vast resources? How shall she unite her people of mingled bloods in a common loyalty to her constitution and laws? How shall she train her youths to habits of industry, integrity and humanity? How shall she abolish poverty, reduce crime, relieve suffering, and secure to posterity a stable civilization? These are some of the questions that look to the future for answer.

The Disciples, in like manner, have entered upon their period of conservation, in which the principles of our movement will have to meet the test of time and experience. Can we prove the wisdom of our position by its value to the world's life? Can we live ourselves in such harmony and love as to commend our plea to all those who name our Christ as Lord? Can we work together in the common tasks of the kingdom, despite our differences? Will we succeed in bringing together our vast resources of life and of its possessions, for the uses of our glorified Lord?

It is too late for us to tarry longer by the way, to discuss the worn-out issues of the yesterdays. The word of our God to us is "Go forward!" His hand will open a pathway through every sea of difficulty, and guide across every wilderness of uncertainty. We must rally our hosts to the mighty task of discipling the nations. We must show every convert that he has a part in the missionary propaganda. When our Lord told his followers to "make disciples of all the nations," and to "teach *them* to do whatsoever things I have commanded *you*," he gave for all time his sanction to this crusade of divine love. In some way we must get our brethren to see that the supreme tests of loyalty to Jesus Christ are love of the brethren and zeal for the world's salvation. "By *this* shall all men know that ye are my disciples, *if* ye have love one to another." "*Herein* is my Father glorified, that ye bear much fruit; *so* shall ye be my disciples."

Ray Stannard Baker, in *The Friendly Road*, says that he was asked by a capitalist if he was a socialist. He replied: "I hardly know what I am, but I know what I should like to be. I should like to be an introducer, and introduce the employer to the employee, that each might get the other's viewpoint." Has not our Lord called us to be the introducer, of our brethren, each to the other? Among the jarring voices of a sectarian church, our fathers listened for the voice of Christ, and sought in humility and faith to follow him wherever he might lead. With our lips we have been echoing their message. Shall we not, with our lives, emphasize his appeal? If we will, we may be the *daysman* between our brethren of diverse schools of thought, and varied modes of expression. We claim to occupy common ground in all the fundamentals of the faith. If this is so, can we not afford to practice patience toward those who have not yet found the way, and to love all who seek to follow our common Lord and Master? Above all, if we cannot be *introducers*, let us not be *traducers* of one another, remembering the common frailty of our poor humanity.

In all humility let us say with Paul: "We have not already attained, or already been made perfect; but we press on, if so be that we may lay hold of that for which also we were laid hold of, by Christ Jesus. . . . And, one thing we do: forgetting the things which are behind, and stretching forward to the things which are before, we press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us, as many as are full-grown, be thus minded; and if in anything we be otherwise minded, this also shall God reveal unto us. *Only*, whereunto we have already attained, by that same rule let us walk." Standing firmly upon the truth already learned, encouraged by the leadings of God's hand during these seventy-five glorious years, and setting our hands and hearts to the sacred task he has assigned us, let us devote all our powers, all our resources, to its accomplishment. If we do this, "He will cause his face to shine upon us . . . . and his way shall be known upon earth, his salvation among all nations."

Christian Personality Needed

Doshisha University has an enrollment of 4,500 students. Of the 150 teachers seventy are Christians, and ten are foreigners. The university has a divinity school, law school and economic department. The Women's College has an enrollment of 600 in the music, English, and domestic science departments. The Academy includes the liberal arts and department of sciences.

President Ebina, of Doshisha University, is one of the leading Christian preachers of Japan, having held a large church in Tokyo. In conversation with Mrs. Ira D. Crewdson when she was visiting the university, President Ebina said, "The great movement on now in Japan is the awakening among women. Four years ago 100 women enrolled. Now there are 600, and 200 were turned away at entrance examination time. Next year we anticipate 1,000 applicants. Six hundred is the limit of our accommodations so we must eliminate by examinations." He believes in the Christian university and says, "We need to train the mind of course, but *we must have more Christian personality.*"

New Plan for Mission Study

From the Bulletin of the West Side Church, San Francisco, H. P. Shaw, minister, we learn that the church has adopted the plan of conducting five mission study classes in a four-weeks course, four to be held on Monday evening in as many different homes; the intermediate group meeting at the Endeavor hour on Sunday at the church. We hope to have an account of the results of this plan later.

On the Way to Bolenge

Extract from a personal letter written by Mrs. C. M. Yocum who accompanied her husband to Africa, where he has gone in the interest of the survey.

THE trip from Matadi to Kinshasa is such a hard, dirty and tiresome one. When we saw the railway track just two feet wide, and the little coaches, we laughed, but riding on it wasn't any joke, I assure you. It is only 250 miles to Kinshasa but takes two long days to make the journey. The railroad is of the narrow gauge variety almost extinct in other parts of the world. Passenger service is of three classes. The third class cars are open, with seats extending entirely across the car similar to our summer street cars. They are made to seat forty-eight persons. They are used almost exclusively by natives and as many as eighty or ninety will crowd into one car. Many ride on top of the car. The second class cars, used by white persons of average means, are made to accommodate twelve passengers. The seats are like deck chairs, just a little like our parlor car chairs at home but poorly made. All the rolling stock is old, however, and the chairs are loose from the floor, requiring quite a bit of juggling skill on the part of the passengers to maintain their seats. First class cars also accommodate twelve people. The seats are arranged like our pullman cars at home except that each seat holds only one instead of two. We were amused when we saw this big train composed of engine, baggage car, two third class, one second and one first class car, so much like a toy did it appear. But upon leaving Matadi the amusement turned to amazement as the little toy engine puffed and wheezed its way up the mountain side along the turbulent waters of the coffee-colored Congo. After following the Congo a few miles, the railroad turns and follows the course of the M'pozo River. The scenery along the way is very interesting. The red acacia is very beautiful and the varied shades of green from the light shade of the grass to the deep, dark shades of the trees along the water course form a pretty background. The native villages do not seem plentiful, giving one the impression of a very sparse population. The huts, for the most part, are not more than six or seven feet high, built of rattan or bamboo and plastered with mud and roofed with thatch. A dozen or fifteen such houses make an average village. The houses have no windows and only a very small door. Some have porches.

Our first stop was at Kimpese. Here is located the training school of the American and English Baptists. It is in charge of Mr. and Mrs. Moon and Dr. Catherine Mabie, from America, and Mr. Excell of England. A casual glance at the buildings would not impress one favorably, but when one realizes the aims of the school and hears its record, the wisdom of the program is seen. Mr. Moon says they have limited means and prefer to invest in men rather than in buildings. Of course the buildings are needed and are being realized slowly. They have small homes for their students. The purpose of the school is to train preachers and teachers. The course of study covers three years and majors in the Bible and mechanics.

Kinshasa is a very pretty place. In some ways it reminds me of some of the little towns in California. There are lovely palms and the houses are very attractive. There are 20,000 inhabitants, 14,000 of them being white. We had a drive one night in a Ford, of which there are a number here. It was an ideal moonlight night. We drove to Leopoldville, five miles away and then to a native village where there are about 16,000 people.

We had such a nice visit with the Swedish Mission at Brazaville, which is in French Congo. The distinguishing phase of their work is the industrial school where furniture making is taught. The native wood which is a beautiful red, is used to make chairs, tables and for other cabinet wo... The thirty boys now in the school ... taught to make completed articles, the ... ject being to enable the boys to go out a... with simple tools produce such furnitu... in the villages, thus giving them a means ... service and self-respecting remunerat... employment.

This afternoon we went to the native v... lage for a meeting and Mrs. Hensey spo... to the women in Lonkundo. Most of t... people in this village are from the Bolen... district where Lonkundo is spoken.

I am enjoying riding in the push-pus... They only charge three francs per ho... and at that rate we cannot afford to wa... in the heat.

We are booked to leave here November ... for Lotumbe for the convention for whi... we will be a little late.

Substance, Service and Self

By CATHERINE WISDOM

ANOTHER Christmas has come and gone. This year our services in San Luis Potosi were rather "dragged out." On Sunday, December 21, we had the "White Gift" service, emphasizing the gifts of substance, service and self. Each class from the Sunday school brought its gift of substance. There was food and clothing principally, and plenty of both. My class of girls brought food for one of the families in the church. The father of this family had been ill for some time. On Monday before Christmas we took the basket of food to his home. The poor fellow was so sick that he did not recognize us. On the day after Christmas he passed away. How glad we were to have done what we could before the last. The men's class gave money. It was certainly inspiring to see these people bring their gifts. Especially was it inspiring to see one woman who had been on the charity list herself two years ago, do her part. On Monday the committee in charge delivered the baskets to the families to be helped.

Many pledged gifts of service, such as being on time in the coming year, reading the Bible daily, making visits, praying for the work of the church, and the like. Mr. Huegel made the talk leading up to the gifts of self. Two of the women renewed their pledges of allegiance. The service was very simple, but impressive.

Christmas Eve, we gave a pageant. We had two narrators, (men of the church) who were the only ones with speaking parts. We used the pageant given in the December number of the *Woman's Home Companion* but of course we adapted it. We had green curtains in the background of the pictures or scenes and one curtain in front of the scenes. On either side of this last named curtain, there were constructed the niches for the narrators. The only lights in the church were those above the heads of the narrators. At the beginning we left the lights in the church on, but just as the program was ready to begin, we turned out the lights in the main auditorium, and turned on the lights above the heads of the narrators. Just as the lights in the auditorium went out, the choir began to sing very softly, *Silen... Night, Holy Night.* Next came the proce... sional, *O Come All ye Faithful.* Th... choir took the seats at the left of th... platform. Then the first narrator began— "Now when Jesus was born in Bethleher... of Judea in the days of Herod the king—" and continued through with the firs... eleven verses of the second chapter o... Matthew. Immediately followed the scen... of the Three Wise Men bearing their gift... of gold, incense, and myrrh to the King. During this scene, the choir sang a Christ... mas hymn appropriate to the picture por... trayed. Then the second narrator: "And there were shepherds in the same country abiding in the field—" (Luke 2:8-11.) And then the second picture or the Shepherds seated on the ground. Then came a great light, and they were suddenly afraid, but the coming of the angel quieted them. As this pantomime was acted out, the choir sang another Christmas hymn. Then the second narrator continued with Luke 2: 12-16. And then came the scene of the Nativity, with Mary, Joseph, the Child, the Wise Men and the Shepherds. During this last scene the choir sang again. Then the first narrator—John 3:16, followed by Matthew 11:28, 29, by the second narrator, who also repeated John 14:27 and John 14:1 and Matthew 28:20.

Then the choir rose and faced the audience and sang, *Joy to the World,* which one of our women had translated into Spanish for the occasion. Then came the recessional *O Come, All ye Faithful,* and the choir moved off into the distance.

From Far Tibet

J. C. Ogden reports the new missionaries to Tibet as having passed their first six months' examination in the language with averages from 90% to 98%. The missionaries express their appreciation of the assistance their study at the College of Missions has been to them.

Dr. I. C. Wohrley, our new medical missionary to Tibet, is already working at his profession as indicated by his report for a month of fifty-three out-calls and thirty-two calls at his home. Of these calls twenty-nine were in the foreign families.

That All the People May Know

Men Discover World Call

IKE the boy who jumped at the conclusion that basket ball was exclusively a girls' game, simply because his older sister played it, many men in churches have looked upon WORLD CALL as distinctly a woman's magazine, since the women read it eagerly, use it extensively in preparing for their monthly missionary meetings and are the principal workers in promoting its circulation. Of course there were many men who knew from the first that it was a masculine periodical. Their number is constantly growing. Every day's mail brings letters from some who cannot longer refrain from expressing their admiration and gratitude. Here are two samples from one mail:

I have just received my copy of WORLD CALL for January, 1925. I think so much of it that I have the Bible on one side of my table and WORLD CALL on the other. Both are my companions.

W. F. CHENOWETH.

Baltimore, Maryland.

If there has ever been a worthy enterprise or institution set on foot by the brotherhood of Disciples of Christ, most assuredly that has been WORLD CALL, a positive thing of beauty, from the artistic as well as from the journalistic point of view, and always self-commending to any reader of the New Testament.

WARREN JAY DEEMS, ELDER.

Laud, Indiana.

Missionary Knows What's What

Having served as a missionary in China since 1889, W. Remfry Hunt knows the value of WORLD CALL and writes from Los Angeles where he is now preaching:

We are sending you check for fourteen new subscribers for WORLD CALL. We are boosting it in the Lincoln Heights Christian Church. It is simply fine. Our ladies' aid members read it while they sew. The possession of WORLD CALL in the Bible school, Christian Endeavor and in all the church activities stirs the heart in the grace of cooperation. It supplies the facts and fuel for the fires of missionary enthusiasm. It gives direction and new energy to believing and achieving prayer.

W. REMFRY HUNT.

Church Boards Act

We are putting WORLD CALL in our church budget. It is our plan to place WORLD CALL in every home in the church.

L. N. COFFEY, PASTOR.

First Church, Auburn, N. Y.

We have just recently planned a five-year program. You will be interested in the place your good magazine has in this program. We expect to launch an intensive campaign for WORLD CALL.

B. F. HAGELBARGER, PASTOR.

Norwood Avenue Church, Toledo, O.

City-Wide Standing in World Call Circulation

Our friends will be interested to note that the following cities have the highest number of subscriptions to World Call, January 5, 1925. There are some surprises in this list, but if rumor be credited there will be some more surprises next month. Watch for the reports.

THE BIG TEN		THE SECOND TEN		THE THIRD TEN	
ndianapolis, Ind.	568	Louisville, Ky.	215	Detroit, Mich.	163
os Angeles, Cal.	567	Seattle, Wash.	213	Richmond, Va.	162
Kansas City, Mo.	513	Cincinnati, Ohio	205	Houston, Texas	160
hicago, Ill.	347	Pittsburgh, Pa.	194	Tulsa, Okla.	151
leveland, Ohio,	335	St. Joseph, Mo.	192	Denver, Colo.	149
allas, Texas	264	Akron, Ohio	191	Tacoma, Wash.	144
t. Louis, Mo.	240	Portland, Ore.	187	Oklahoma City, Okla.	133
es Moines, Iowa	235	Wichita, Kans.	179	Lincoln, Neb.	120
Vashington, D. C.	232	Long Beach, Cal.	173	Chattanooga, Tenn.	119
exington, Ky.	219	Fort Worth, Texas	166	Columbus, Ohio	100

A Brotherhood Enterprise

At the Norfolk convention, in 1907, the first step was taken looking toward the establishment of a publishing enterprise that would be devoted solely to the interests of the brotherhood. The need for this had long been felt by leading brethren.

A publication committee was appointed and instructed to formulate a plan. The committee, after two years' work, reported to the Pittsburgh convention that it had not found any way of financing. A new committee of nine was appointed to work out some plan.

One of the members of this committee was Mr. R. A. Long. He recognized the value to the brotherhood of an institution such as the one proposed; but he was obligated for large amounts to other brotherhood enterprises, and did not feel that he could assume any additional burden.

But the need grew on him. He remembered his mother's hope, when he was a small boy, that he should become a preacher of the gospel. While this was not realized, he had been faithful to his mother's religion and he never forgot her heart's desire.

His talents had developed in another direction. His financial genius had led him into vast manufacturing and commercial enterprises. The thought came to him that he might, in a way, answer his mother's prayer by financing the brotherhood publishing house.

He therefore notified the publication committee that he would contribute the entire amount necessary for the establishment of the enterprise and for the further development of it. This offer was unanimously accepted by the committee.

In this way came about the formation of the Christian Board of Publication. Not until all things are revealed will it be known how much good has been accomplished through its work; but it must be that such a gift, offered in such a spirit, will be increasingly used as an instrument of service in the cause of Christ.

Mr. Long invested $380,000 in the plant, and transferred the property to the corporation which was chartered by the State of Missouri as the Christian Board of Publication. The public records in the City Hall at St. Louis establish this conveyance.

The charter requires that the affairs of the Christian Board of Publication shall be administered in the interest of the Disciples of Christ by a board of thirteen trustees. The net profits can be used only for increasing the ability of the house to serve, or as dividends for missionary and benevolent work.

Nearly all religious bodies have recognized the value to their work of maintaining their own publishing houses. To the houses much credit is due for such favor as these bodies enjoy.

The reason for this is that these enterprises were not established for the purpose of making money. They were intended as instruments of service in advancing the ideals of the communions which projected them.

In this respect not one of the institutions has failed to justify its existence. Each has been a line of communication between the members of the body it served; and it has added in many ways to the prestige of that body.

Is it the part of good judgment that the one body which pleads for the unity of all Christians, and for a return to the simple faith of the New Testament, should neglect an instrument which the experience of others has found of such great service?

It need not be so. Those who have at heart the best interests of our people do not wish it so. In three successive national conventions the mind of the people was expressed in favor of the publishing house; and it is now in their service.

Its leading publication, The Christian-Evangelist, has been of untold value in the cultivation of the spirit of unity and brotherhood and cooperation in the world task of the Disciples of Christ.

The house has been a leader in the preparation of material that has secured the approval of the best authorities in religious education. The quality of these productions has added to the prestige of the Disciples in this great field.

In large measure the brotherhood has approved this house; more and more the churches and Bible schools are looking to it as a source of supply. They are helping to maintain an institution which serves the cause they serve.

The growth of the house in ability to serve is in direct ratio to the demands made on it. Will you not help it serve more largely?

Christian Board of Publication, St. Louis, Mo.

Pronunciation of Foreign Words Used in This Issue

Africa

Idomiti—A dō mī ti
Makupewa—Jä kū pe wä
Malega—Kä lē gä
Mingombi—Kĭn gōm bī
Motumbe—Lō tūm bē
Macho—Mä chō
Nadi—mä dī
Nbembi—mb ēm bō
Molobo—Mō lō bō
Njoji—N jō jī
Shabunda—Shä bŭn dä

China

Fan Gong Cuan—Fän Gong Cüän
Hsia—Shyä
Hsi Kwan—Shä Kwän
Hwan—Whän
Nanking—Năn kĭng'

India

Bilaspur—Bīl äs pūr
Bina—Bī nä
Jhansi—Jän sī
Kulpahar—Kŭl pä här
Mungeli—Mûn gē lī

Japan

Akita—U kī tä
Doshisha—Dō shī shä
Fukushima—Fū kū shī mä
Fujimori—Fū jī mō rī
Imamura—Im ä mū rä
Kimura—Kī mū rä
Kyoto—Ky ō tō
Kyotsuka—Ky ōt sū kä
Oda—O dä
Okana—O kä nä
Omi—Omī
Osaka—O sä kä
Tennoji—Tĕn nō jī
Tsuchizaki—Tsū chī zä kī
Tsuguchi—Tsū gū chī
Sendai—Sĕn dai

Latin America

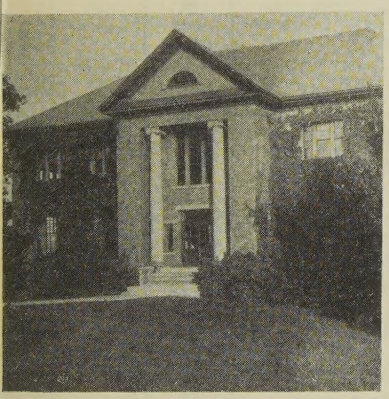
Aguascalientes—A wäs käl yĕn tĕs
Diaz—Dī äz
Manuel Munoz—Măn ūĕl Mŭn ōz
Ojocaliente—O hō käl yĕn tē
Puerta de Concepcion—Pwĕr tä dē Con cĕp cīōn
San Luis Potosi—Sän Lū īs Pō tō sī

Philippine Islands

Laoag—Lä wäg
Vigan—Vī găn

Tibet

Atuntze—A dŭn dze
Bamutang—Bä mū täng
Batang—Bä täng
Dzong-en—Dzŏng ĕn
Lhasa—Lhä sä
Lee Gway Gwang—Lī Gwē Gwäng
Lee Gway Yuin—Lī Gwē Yū ĭn
Long Hwan Yuin—Long Whän Yū ĭn
Mekong—Me kong
Ngee-Chu-Ka—Ngee Chū Kä
Om mani padme hum—On mä nī päd me hŭm
Tachienlu—Dä jĕn lū
Tu De Bao—Tū Dē Bä ō
Yengen—Yĕn jĭn
Yunnan—Yūn nän



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Loss to the Japan Mission

Our Japan Mission has sustained a loss in the recent death of Mr. Kiguchi, one of our most consecrated and devoted pastors in the Osaka district. The other pastors in the district are taking turns in supplying at his church.

The 1925 Pre-Easter Each-One-Win-One Evangelistic Crusade

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Spiritualize
Deepen the spiritual life of the church.

Evangelize
Win converts.

Realize
Reach aims by Easter.

Stabilize
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it contains Dr. Scoville's great sermon to Masons. This sermon is entitled "The Plumb-line, the Unchanging Law of the Unchanging and Unchangeable God." It gives a large amount of Masonic facts and figures which Dr. Scoville has gathered around the earth, which every Mason and every Christian should have; also much data as to the part Masonry played in establishing a free country with a free church, a free school and an open Bible. Any man or minister who addresses fraternities will want this great sermon.

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it contains one long chapter on the life and work of Mrs. Arlene Dux Scoville, the greatest gospel soloist that the Christian Church has produced. This chapter has much to say, also, concerning the mighty power and soul-stirring influence of gospel song and our evangelistic singers.

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Echoes From Everywhere

(*Continued from page* 51.)

Pigs and Rain

The first of the month we bought a pig and intended to butcher it and have a Chinese feast. But we had been having several weeks of real dry weather and after trying several things to bring the rain the official posted an edict saying that no pigs were to be killed for three days and if it did not rain within that time no pig was to be killed until it did rain. Although we didn't care to encourage the natives in such a superstition we decided it would be better not to butcher at that time. Hence the pig lived about two or three weeks longer.

Some of the other things tried by the natives to make it rain were to keep one of the south gates of the city closed (if it rains too much they close the north gates), and to throw water over each other. K. LOUISE H. DUNCAN.

Batang, West China.

Making for Efficiency

The Ridgewood Heights Church of Christ at Brooklyn, New York, with T. W. Tinsley, under the department of home missions, of the United Society is making splendid progress. There has been a good growth in attendance, in both the Bible school and church. The school has been reorganized departmentally and the graded lessons system adopted. There are a number of week-day organizations for all ages.

Woman's Missionary Society In the Philippines

A woman's missionary society has recently been organized in the church at Laoag, Philippine Islands. The women are very enthusiastic in the work and are glad to go to the meetings and find that there is something they can do.

A Good Increase

H. Gordon Bennett and Francis L. Cook evangelists for South Idaho under the joint direction of the United Society and the state board of South Idaho, during the month of September, held a good meeting for our church at Pocatello.

There were twenty-four baptisms and seventeen other accessions, making a total of fifty-three added. The Bible school attendance during the meeting increased from seventy-three to one hundred sixty-eight. It is now the second school in size in the city.

Echo from The Jubilee

We have just concluded our Jubilee campaign. Our Christians here in Bina did splendidly, beyond all our expectations. Last year we canvassed the entire church for tithers and regular and proportionate givers. As a consequence two of our small number became tithers and all signed for regular giving. When we took our special Thanksgiving offering the Indians had more than eighty rupees.

P. A. SHERMAN.

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Receipts for Six Months Ending Dec. 31, 1924

United Christian Missionary Society

	General Fund	Gain	Special Funds	Gain
Churches	$128,142.20	$ 4,727.78*	$ 76,839.59	$ 53,906.65
Sunday Schools	89,574.99	1,387.33*	10,940.02	7,514.90
Christian Endeavor Societies	2,560.25	802.62*	1,530.28	1,298.15
Women's Missionary Societies	156,200.36	17,065.04*	375,057.03	319,370.43
Circles and Triangles	12,972.75	1,646.67	19,339.34	16,261.60
Children's Organizations	3,310.67	733.37*	8,660.03	7,615.66
Individuals	15,651.85	1,929.44*	58,672.01	22,642.51
Men and Millions Movement		900.00*		50.00*
Bequests	2,800.00	1,964.82	11,120.58	10,380.76
Interest (U. C. M. S.)	21,245.97	9,559.97		
Interest (Old Societies)	20,454.84	3,103.83		2,795.00*
Receipts from Old Societies			58,689.89	58,689.89
Home Mission Institutions			39,435.81	10,783.16
Benevolent Institutions	18,676.75	8,474.32	11,040.82	5,646.76
Annuities			35,388.60	10,101.10
WORLD CALL Subscriptions and Advertisements			34,294.77	2,601.61*
King's Builders			2,721.73	6.27
Literature			15,003.73	6,997.36*
Miscellaneous	13,200.66	20,480.63*	47,982.29	42,152.03
	$484,791.29	$23,276.80*	$806,716.52	$553,925.90

Board of Education

Churches	$ 31,138.57	$ 7,314.82	$ 4,086.96	$ 4,086.96
Sunday Schools	69.00	134.43*	1.70	1.70
Individuals	330.25	6,717.75*	1,350.50	1,250.50
Colleges	5,689.78	1,336.16		
Miscellaneous	1,226.74	1,164.58		
	$ 38,494.34	$ 2,963.38	$ 5,439.16	$ 5,339.16

Board of Temperance and Social Welfare

Churches and Sunday Schools	$ 2,499.64
Miscellaneous	1,375.75
	$ 3,875.39

Association for the Promotion of Christian Unity

Churches	$1,530.63	$ 91.66*
Individuals	831.25	152.40*
Literature	249.20	126.03
Interest	10.42	6.19*
	$ 2,621.50	$ 124.22*

*Loss

Mothers Alike The World Over

We started our language study the Monday after our arrival on Saturday and I am enjoying it very much. Professor McGavran's supervision is very helpful. I will be so glad when I know the language well enough to talk to the people.

But I have found a language that is understood in all lands; that is a smile. Yesterday as I was walking along the streets I met a woman with her little child. I smiled at the child as I passed, it was so cunning in spite of the fact that it was dirty and not clothed. I noticed that it pleased the mother to have me smile at her child, so I stopped and said "Salaam." The mother tried her best to get the child to answer me, but she was too shy. I was interested to see how delighted the mother was that I had stopped and spoken to the child. I find that mothers are alike the world over; they like to have their children admired. It makes a happy medium through which to work.

ELIZABETH LUTZ.

Jubbulpore, India.

Appreciate Church Erection

The following letter was received by the treasurer of the church erection department from W. P. Hill, minister of the church of Aurora, Nebraska:

"Dear Brother Gray:—I am sorry we have had to keep you waiting for a few days this time, but hope the delay has not greatly inconvenienced you. Perhaps you can realize that money is hard to raise. I can tell you that I realize it. I want to thank you for your kindness and favors to us. I do not know what our churches would do were it not for the church erection department. After the present debt is raised we are going to do something for church extension. Will make a big payment in June."

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. S. S. McWilliams, Argentina, January 12, 1925.

Births

Daughter to Mr. and Mrs. Paul D. Kennedy, Laoag, Philippine Islands, January 7, 1925.

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7. Dr. E. R. Cockrell, formerly of Texas Christian University, and late Mayor of the City of Fort Worth, has assumed his duties as president of the institution.

Application for rooms should be made now.

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